The LUTHERAN

PREPARING FOR LEADERSHIP

Women's mission study class

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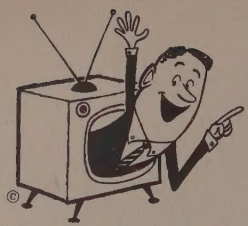

Live Broadcast

"DADDY, please put the radio on!" the girls requested when the whole family had piled into the car for a shopping trip one Saturday afternoon.

"It isn't working," my husband said.

"Okay. Then we'll put *our* radio on." Johanna, Gretchen, and Elsa pretended to turn dials in the back seat. "Oh, here's beautiful music," they announced, and immediately started to sing.

ALL THE WAY to the city we were serenaded by first-grade school songs, Christmas carols, and Sunday school melodies. "You'd better turn your radio down a bit while we wait in the car," I said as we pulled up in front of a hardware store.

"All right, we'll sing 'The Whisper Song' until Daddy gets back," they sai

The song started quietly enough, b probably because it was such a favorit upon repetition it increased in volum "I want to send a whisper song acro the waters blue and say to all the childre there, 'Jesus loves you,' " the girls san

WITH EACH chorus the "Whisper Song became louder, and soon the voices we attracting attention outside the car. A people hustled by, I watched grim fac turn to smiles. Tired or unhappy-lookin shoppers seemed to be getting a lift fro the little singers as they chorused, "Jesu loves you, Jesus loves you."

Somehow I couldn't tell the girls turn off their radio.

—ERNESTINE DAUM

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● TO STUDY the Christian approach to the question of capital punishment means to come to grips with our understanding of the Bible. To what extent is the Old Testament, much quoted by supporters of the death penalty, valid for us? How are Old Testament law and gospel related? Dr. Karl Hertz, one of the contributors to the Board of Social Missions' *Christian Social Responsibility* studies, concludes our series on the death penalty with a theological analysis (*page 12*). Norman Berner reports Canada's debate on the question on *page 11*.

● PROBLEMS OF APPLYING the teachings of the gospel to the life of the church are highlighted from a different angle by the pastor of a southern church confronted by the question of a Negro whether she could come to church on Sundays other than "Brotherhood or Race Relations Sunday." Pastor John Brokhoff answered yes (*page 22*) but pointed out that a breakdown of the color line in church may split his congregation—leaving the decision to the individual Negro rather than to the church.

● HOLY WEEK casts light and shadow ahead in Howard Wessling's "talk of death" (*page 20*) against the background of Good Friday and Easter, and Ralph Loew's variations on the theme "holy" (*page 24*). We'll deal further with these topics next week.

● ON OUR COVER former ULCW Education Secretary Betty Edwards, now Mrs. G. W. Luetkehoelter, is shown lecturing a North Carolina study group on Lutheran mission work in India. This is one way women can serve the church. There are others. Betty Furst talks candidly about some of the other ways in her story on *page 18*.

THE CHURCH IN THE NEWS

Church grows in Latin America

Lutheran churches in Latin America now have a baptized membership of nearly 900,000, the Lutheran World Federation's Executive Committee was told. The churches are "growing in stature, increasing in momentum and showing evidence of maturity and mission," according to Dr. Stewart W. Herman, director of the federation's Latin American work.

Dr. Herman's report was made to the committee's meeting March 20-25 at Porto Alegre, Brazil. It was the committee's first meeting in the Western Hemisphere outside the United States.

In the opening address Dr. Franklin Clark Fry, LWF president, called South America "one of the most rapidly developing areas of the world." He praised Protestant activities in Brazil, noting that the committee was guest of the "largest and strongest integrated Protestant church" in South America—the Evangelical Church of the Lutheran Confession in Brazil, which has 600,000 members.

Religious liberty sought

Dr. Fry said the world's Lutherans were following with interest plans of Pope John XXIII for the forthcomin Vatican Council. He expressed the hop that the council would speak on matte such as religious liberty, "on which the is a deep divergence of opinion withi the Roman Catholic Church itself." Th LWF research program into Roma Catholic theology, launched before the was general hope of Roman Catholi Protestant conversations, showed the fe eration's "foresight," Dr. Fry remarke

Three new churches were accepte into the LWF, bringing total membershi to 64 church bodies in 34 countries. The include more than 50 million of th world's 70 million Lutherans.

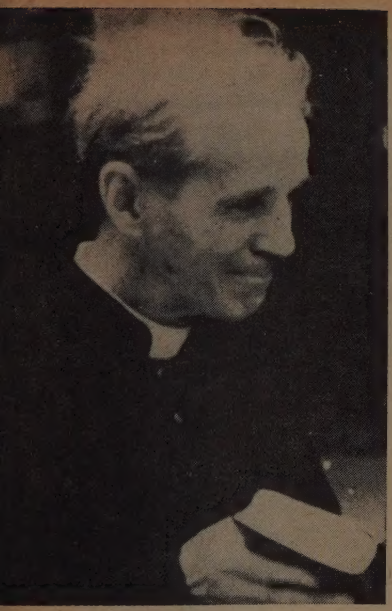
New members are Central Tanganyik Church (22,000 members), the Usan bara-Digo Lutheran Church of Ta ganyika (28,000 members), and the Ta wan Lutheran Church (4,500 members All three are the outgrowth of foreig mission activity by Lutherans in Europ and America.

China jails bishop

Before Reds overran mainland Chin there had been nearly four million Chri tians in the land—about three million R man Catholics and nearly one millio Protestants. Among the latter we 60,000 Lutherans.

Under Communist pressure, foreig missionaries left China. Protesta churches were reported combined into single national church under Red co trol. Roman Catholics were marshall into a "National Catholic Church" ind pendent of the Vatican. More than "bishops" were consecrated without pap approval to head this church.

Among Catholicism's 6,475 missio aries in China in 1949 were 510 Ame cans. This year there was only one—6 year-old Bishop James E. Walsh, a nati of Maryland. Bishop Walsh had refus



IMPRISONED BY CHINESE REDS
Bishop Walsh

leave the country since he felt that his resence might give moral support to oman Catholics faced by persecution. e had been in China since 1929.

In recent years Bishop Walsh had been ept under close guard. Last month the anghai Intermediate Peoples' Court anded him "a veteran United States perialist spy who personally directed traitorous counter-revolutionary ique," sentenced him to 20 years' imisonment. Also jailed were Bishop gnatius Kung Pin-Mei of Shanghai and velve other native Chinese Roman atholics.

Council backs protest

Lacking diplomatic relations with Red hina, the United States government ould protest Bishop Walsh's imprisonent only through the U.S. embassy at Varsaw, Poland. Eire and the Vatican State also made formal protests to the Chinese regime.

Bishop Walsh's imprisonment "is renewed evidence of the fact that communism stands in fear of intellectual and religious freedoms and is therefore determined to stamp out the last vestige of religious liberty on earth," the National Council of Churches declared in a statement issued by Dr. Edwin T. Dahlberg, president. Protestants express "deepest love and concern for Bishop Walsh," the statement continued. It warned "men and women everywhere to be on guard against the subtle powers of totalitarianism, under whatever name, that would rob us of our religious heritage."

Elderly Lutheran remains

Only former Lutheran missionaries remaining in Red China were the Rev. Paul J. Mackensen, who had served a jail sentence for alleged subversive activities, and Miss Ellen Nielsen, a native of Denmark. Last information reported that Mr. Mackensen was teaching in Shanghai.

Miss Nielsen, 88, this month refused an invitation from the Danish Missionary Society to return to her homeland. The aged missionary has been in China since 1899 and has been registered as a Chinese citizen for the past 20 years. She told the mission society that she wished "to remain with my dear Chinese" at Takushan, Manchuria, where she had headed a girls' school.

Opposition to communism affirmed

Charges in an Air Force training manual that clergymen connected with the National Council of Churches were active in Communist-front organizations had drawn sharp denials. Responding to protests, the Air Force apologized and withdrew the manual from circulation. Critics of the council in Congress and

elsewhere had continued to parrot the charges, however.

Last month the council was goaded into a reply. "The National Council of Churches and its constituent communions are and always have been unalterably opposed to communism," Dr. Roy G. Ross, general secretary, stated in a personal letter sent to each member of Congress. The letter was endorsed by heads of 24 of the council's 33 member denominations, including Dr. Franklin Clark Fry, United Lutheran Church president.

"Defamatory matter in government publications" underscores the danger to American principles of freedom, Dr. Ross wrote. In "many official actions" the council opposes "the evils, the violation of human rights by Communist and other tyrannies." It also "opposes and condemns" all efforts "to defame church institutions or leaders" and "to subject church loyalty to the poison of innuendo."

"Precisely because of the National Council's unalterable loyalty to American constitutional principles, it insists not only on the right but also the duty of churches . . . to study and comment upon issues . . . which affect human relations, the dignity of the individual and the right of all men everywhere to liberty under law and justice," the letter said.

Betting bill opposed

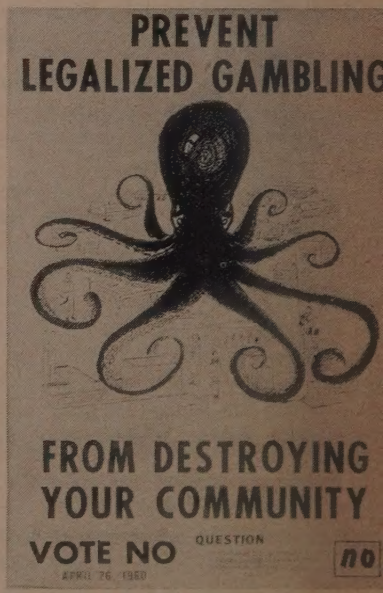
Legalized gambling was depicted as an octopus whose tentacles encircle the entire community in a poster distributed by the Pennsylvania Council of Churches. The council, the Lord's Day Alliance and other church groups urged church members to vote against harness racing with pari-mutuel betting. A local option referendum on the question will be held in 13 counties on April 26.

Reading's Council of Churches asked its 98 member congregations to organi telephone committees to get out the vo "If pari-mutuel betting is to be defeate it will be the religious people who defe it," the council said.

Bishop Lloyd C. Wicke of Pittsbur called on the 467 Methodist congreg tions in his district for a "firm show solidarity" against the betting proposa Legal betting will lead to "political c ruption, an increase in criminal activiti extra expenditures for police protecti and relief payments, and allied evils," warned.

New York approves bus rides

Demands for bus transportation public expense for pupils of private a parochial schools continued to be a v ing problem in U.S. church-state re tions. Chief benefit in most cases w to Roman Catholic schools.



ANTI-BETTING POSTER
Churches were called to action

New York's school districts had been ermitted to provide such transportation n a voluntary basis. Last month the tate legislature adopted a stronger meas- re making free bus service mandatory. Jnder the new law, school districts must rovide transportation for private and arochial school children up to a distance f 10 miles from the pupil's home.

The state council of churches had op- osed the bill as a breach of church-state elations that would cost taxpayers more han $3 million yearly, but it passed both ouses of the state legislature by big hargins.

Maine turns them down

Parents of parochial school children in ugusta, Maine, had demanded bus ransportation at public expense for their hildren. They threatened to close the hurch-supported schools and enroll heir children in already-overcrowded ublic schools if their demand was de- ied. They pointed out that about 40 Maine communities provided bus service or parochial school pupils.

Church and civic organizations op- osed the use of taxpayers' money for us rides to church schools. Last fall, Maine's highest court ruled that such use f public funds was illegal.

To legalize bus transportation at public xpense for parochial school children, Gov. Clinton Clauson last month sum- oned a special session of the state legis- ature. Legislators surprised observers by oting down the proposals. Tally was 8-15 in the state senate and 76-69 in he house.

Some communities halted bus service o parochial pupils. Others—including he cities of Waterville and Sanford— lanned to continue to transport paro- hial school children until court injunc- ons forced them to stop.

Court gets Connecticut case

Connecticut had in 1957 adopted a law permitting communities to decide by local referendum if they wished to provide bus service for parochial schools. First vote was in Newtown, where residents by a 1,243-1,212 count favored parochial school bus service. Neighboring Brookfield also voted for the plan.

Citizens for the Connecticut Constitution, a group organized to combat the measure, turned to the courts. Philip Reich of Bridgeport, attorney for the group, said the constitutional provision that "no preference shall be given by law to any Christian sect or mode of worship" was violated by the bus transportation. The state's Superior Court referred the case to the Supreme Court of Errors, which last month took it under consideration.

In Oregon, Circuit Judge Ralph Holman reluctantly upheld the constitutionality of a state law which authorized free textbooks for parochial schools. He said his decision was required by the U.S. Supreme Court's ruling upholding a New Jersey statute that provided public payment for parochial school bus transportation, but expressed personal disagreement.

"Does the furnishing of free textbooks to the students of a parochial school help or foster the teaching of religion?" he asked in his opinion. "The answer is obvious. Anything that assists a religious sect to conduct a separate school where all instruction is permeated with religious overtones is an aid to religion . . . and contrary to the First Amendment (of the U.S. Constitution)."

U.S. in "post-Protestant era"

America has entered a "post-Protestant era" in which prior rights are no longer accorded to Anglo-Saxon Prot-

estants, the Rev. Thurston N. Davis wrote in *America*. He is editor of the Jesuit weekly.

The presidential bid of Sen. John F. Kennedy (D.-Mass.), a Roman Catholic, is "filled with immense sociological and cultural meaning," Father Davis continued. Even after the 1928 election the U.S. "remained overwhelmingly Protestant in temper and tone. However, in the years since the depression and World War II, a series of shifts have little by little changed the religio-political face of America. Today, in 1960, we are certainly not in a Catholic country, nor are we on the way to becoming one, but we have virtually ceased to be Protestant."

The image of a U.S. president was "usually a Protestant of Masonic background—and a Protestant with the properly Protestant sort of surname," Editor Davis wrote. "Today, whether anybody happens to like it or not, a Cabot or a Kennedy is pretty much a chip off the same old American block."

Roman Catholics eye Scandinavia

In Norway, Sweden and Denmark almost all the people were members of the Lutheran state churches. Postwar refugee resettlement brought an influx of Roman Catholics. At present there are about 58,000 Roman Catholics among the 15 million people in the three lands.

Scandinavia "in practice at least has largely rejected Lutheranism," the Rev. John W. Mulhall wrote in the March 20 issue of the U.S. Roman Catholic weekly, *Our Sunday Visitor*. "The solidarity of Scandinavian Lutheranism is largely nominal. Five per cent of Swedish Lutherans practice. Norway is perhaps a little more fervent. In Norway high-church Lutherans are numerically few . . . Calvinistic pietism is a strong element of Norwegian Lutheranism."

Denmark and Sweden each have 12 Roman Catholic priests, Father Mulha continued, while Norway has 52. Be cause churches are widely scattered many Roman Catholics cannot attend reg ularly. The situation is "like the Unite States a century ago" when the Roma Catholic Church "quickly grew when th small nucleus of native Catholics wer joined by hundreds of thousands of Cath olic immigrants," he wrote.

The Scandinavian countries "contai large numbers of people who could easil be converted" to Roman Catholicism, th priest said, but "it would be an exagger tion to say that these nations are ripe fo conversion."

Graham preaches in Israel

Lively controversy had preceded th visit of Billy Graham, American eva gelist, to Israel last month on the last la of his extensive Africa-Middle East tou The Israeli Foreign Office told the Unite Christian Council, sponsors of the vis that too much mention of Jesus or Chri tianity might have a bad reaction. In Te Aviv, the two largest auditoriums we barred to Graham rallies "on Israeli go ernment orders," according to the ma ager of one.

Graham explained to the Israeli pre that his visit was "more a pilgrimage tha a crusade." He said he intended "preach the gospel to Christians, but n to proselyte. If other people wish to a tend my meetings, they are welcome

The first Graham meeting was tran ferred from Tel-Aviv to St. Pete Church in neighboring Jaffa, a part-Ar city. Others were held in YMCA buil ings in Jerusalem and Nazareth, in Anglican church in Haifa, and in t Lutheran Church of the Redeemer in t Old City, Jerusalem. Overflow crow attended in each case, with the total

GREETED BY PREMIER OF GHANA
Billy Graham gets cordial handshake from Kwame Nkrumah, prime minister of new African republic, during visit to Accra on 10-week African "crusade." Ghanese press attacked Graham's silence on French nuclear tests in Sahara Desert

imated at 7,000. At the Jerusalem "Y" he audience included Arab and African tudents from the Hebrew University and contingent of skull-capped Orthodox ews.

Ministers' wives pictured

Most ministers' wives feel that their ives have been enriched and broadened s a result of their husbands' vocation, a Boston University study found. At the ame time they feel that their lives are "squeezed in" by limited finances and lack f time.

Preliminary reports on a three-year tudy were disclosed by Dr. William G. Douglas, assistant professor of psychol-gy, who heads the three-year project which is sponsored by the Lilly Endow-ment. He said its primary objective is to help ministers' wives find personal fulfill-ment and the most effective manner in which they can support their husbands' work.

Many wives feel they are pressured into a pattern of conformity with a sacrifice of individuality, Dr. Douglas said. They also assume an unequal share of the responsibility for home and children. Dr. Douglas found that many of the women seem to be driven by their own self-expectations rather than by the congregation's desires.

Most undesirable traits in a clergyman's wife are immaturity, emotional disturbance, inability to keep confidences, desire for a career of her own, extreme shyness or an aggressive attitude, the study showed. Most desirable trait is being a loyal wife and mother who places responsibility to home and family first.

Thiel College head resigns

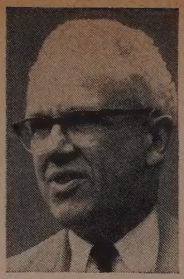
Dr. Fredric B. Irvin, president since 1952 of Thiel College, Greenville, Pa., announced his resignation effective June 30. Dr. Irvin said he had accepted an appointment as cultural officer for the United States Information Agency.

A native of Pennsylvania, Dr. Irvin had taught in the Virgin Islands and at Temple University before World War II. After military service, he was from 1947-52 vice president of Andhra Christian College in Guntur, India. During his administration Thiel has engaged in an extensive building and development program.

And so forth

The Lutheran Church — Missouri Synod has purchased the Milwaukee Bible College for a reported $400,000. The two-acre campus with four buildings adjoins the synod's Concordia College. The new facilities will be used to train laymen for full-time church work.

WASHINGTON



By ROBERT VAN DEUSEN

NEW NIXON ROLE

A NEW ELEMENT in the 1960 Presidential campaign is the increasing role which Richard Nixon is being given in the making of administration policy.

This expanding role has President Eisenhower's full approval. It does not mean that the President is bowing out of the picture and giving Nixon the reins. But it does mean that since Eisenhower has named Nixon as his choice for the Republican nomination, he is giving his heir-apparent an opportunity to gain experience at the policy-making level.

If it were a foregone conclusion that Nixon would be the next occupant of the White House, this would make good sense. In dealing with complex domestic and international issues, every bit of additional "know-how" would be valuable to a new chief executive.

To Democratic candidates, the news of Nixon's unofficial upgrading came as something of a jolt. It gave the lone Republican contender an inside track which seemed like unfair competition. It meant Nixon the candidate was reaping the advantages of Nixon the vice president.

This could boomerang, of course. Independent voters might resent the tacit assumption that Nixon will be the next occupant of the White House and must therefore be groomed for the job. If events should take place between now and November which lessen the popularity of the Republican administration Nixon would share the negative effects

Immigration message

A RECENT example of Nixon's new rol is the part he played in the preparatio of Eisenhower's message to Congress pro posing that U.S. immigration laws b liberalized. The vice president's travel around the world have convinced hir that America's position would be im proved by revision of immigration quotas

He discussed this conviction with th President, who invited him to work with State and Justice Department officials o a special message to Congress. The re sult was a series of far-reaching proposal that won the approval of many church leaders, who have for years been urgin a change in U.S. immigration policy.

The message to Congress proposed tha the formula for determining immigratio quotas be based on the 1960 censu rather than on the 1920 census as at pres ent. It urged that the numerical limit b placed at one-sixth of one per cent of th U.S. population, which would authoriz annual quota immigration of 300,000 a compared to the present 154,000.

THE MOST sweeping change suggeste was that quotas for various countries, in stead of being based on the ratio of peo ple of that national background to th total population, be geared instead to th actual number of immigrants receive from that country in the last 35 years Refugees from political, racial, or rel gious oppression would be received a parolees, with provision for later accept ance as permanent immigrants.

It is doubtful whether changes in basi immigration policy stand much chanc of passing Congress this year. But th part which Nixon played in framing th proposals could make this an election year issue.

anadian affairs

CAPITAL PUNISHMENT

NO DEBATE in recent years has stirred much interest both in the House of mmons and throughout the nation as t on capital punishment. It centers und a bill introduced by Frank Mc- e to substitute life imprisonment for death penalty in all cases except ason.

Usually a private bill is allowed only hour's debate. If the government s not like the bill, it stands no chance passing. But this bill is getting unusual sideration.

The prime minister announced that mbers would be free to speak and to e as they chose. There would be no rty line" laid down. In addition, the al time limit would be extended so t all who wished to might participate he debate.

T IS NO SECRET that the government lf is divided on the question of whether Criminal Code should be amended to away with capital punishment for rder. Since it came into office three rs ago it has commuted 32 out of the death sentences passed in Canadian rts. Commutation has usually been nted when the sentence has been ac- npanied with a recommendation for rcy.

In introducing his bill, Mr. McGee e a number of reasons for the aboli- n of capital punishment. He said that, he first place, it was "not an effective errent, certainly not a unique deter- t."

He felt also that it is "morally wrong t the state should take a human life." pointed out that some religious groups ue it is morally defensible, but that many others are opposed to capital punishment.

The third reason is that capital punishment is based on revenge, on retribution. "Punishment should be reformative," he asserted. "The matter of sanctity of human life and the Christian concept of redemption should apply as far as this matter is concerned."

Other reasons advanced were the possibility of error, resulting in the death of an innocent man, and the "unequal results of almost identical actions," such as when a "near-murderer" gets off with a light sentence.

The first day's debate saw most of the speakers favoring abolition. But a week later, the debate swung in the opposite direction. Several speakers expressed their feeling of incompetence to come to a conclusion and suggested that the government ought to make up its mind and take a stand. But the government was inclined to let the members talk further and indicated that a third day of debate would be provided at a later date.

OPINION in the churches is divided on the subject. Canada's largest Protestant group, the United Church, has come out strongly for abolition. On the other hand, the Roman Catholic Church holds that the state has the right to impose the death penalty.

Of the 43 pastors of the Evangelical Lutheran Synod who answered a recent questionnaire on the subject 24 favored retention, 17 were for abolition, and two were undecided.

General opinion seems to be tending toward abolition, or at least modification of present practice. Several years ago a survey showed 72 per cent in favor of capital punishment. A recent poll shows that opinion is almost down to an even 50 per cent. —NORMAN BERNER

Capital Punishment II

Let Justice Serve

By Karl Hertz

Two related questions confront the Christian who finds himself troubled both by the repeated occurrence of brutal, premeditated killings and by conscientious scruples about the use of the death penalty. One is the question of fact. How prevalent are capital crimes and how effectively does capital punishment deal with them? The other is the question of conscience. How shall a Christian decide the moral validity of the death penalty?

Some Christians on both sides of the issue feel that the Christian answer is both clear and absolute. Their disagreement in itself suggests, however, that the answer is not an easy one. While we are indeed clearly responsible to obey God, the course of obedience is not so clearly marked that we need not look around to see where we are going.

The Christian must make his way through a world of complexity and ambiguity, one whose sin-torn landscape is normally overcast with drab and baffling grays. In this life moral decisions are neither automatic nor simple—nor without the gnawing doubt that we have chosen wrong.

Murder comes in many kinds and varieties, ranging from the manslaughter charge resulting from a highway death to the cold-blooded execution carried out as a part of the "business activities" of a racket. Murderers also vary from those who kill in a sudden flare of anger, those who run amok in a fit of madness, those who kill in desperate anxiety cover up a crime or to escape arrest.

Murder trials vary too—in terms judge, jury, attorneys, audience, and o come. In fact, as any Christian w cares to investigate soon discovers, t one so apparently clear-cut sin has a th sand faces.

Yet some facts stand out. The ported homicide rate is going down. T number of executions is a very small p centage of the number of murderers. Lo delays (averaging better than a year) found between the sentencing and the ecution. Most of the offenders actua executed are disorganized, unprotect powerless "outsiders," lacking both social standing and the financial and litical means for escape.*

Furthermore, no one has yet been a to demonstrate that the abolition of death penalty leads to an increase in ca tal crimes. The necessary evidence is, course, hard to get at, but wherever vestigations have been made, the findi have tended overwhelmingly to be ne tive. Those who work most closely w the convicted persons feel strongly t few are deterred by the nature of punishment; the certainty of punishm is usually more effective. Perhaps fact that the odds favor escape rat than punishment may actually work the opposite direction.

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* *See John E. Hofer's article in* The Lutheran *of March 23, 1960 (pages 19-2*

n Search of a Christian Approach

he Law of Love

THE PREVALENCE of capital punishnt is a better clue to the dominant ues of a society than to its success in intaining law and order. In a good ny societies, including our own, capi- punishment has existed along with a ial order in which violent action is en associated with heroic conduct. dence abounds that we feel it is all nt for good guys to use violence, even kill. Any movie or television addict ows the truth of this. So does the oolboy admirer of the manly cowboy. The prevalence of murder is thus only t of a total picture which includes regard for the rights of others, a cas- acceptance of the loss of life (e.g., traffic), and a low opinion of the hun capacities and rights of some mems of society. This is not true of every-, or of all aspects of our culture, but se traits are nevertheless part of the ture.

WHAT THEN has the gospel to say to all this? It says a great deal on which we find general agreement. Our law encement procedures need drastic reamination; our communities need to dertake an agonizing moral self-apisal, asking themselves to what degree y tolerate conditions that multiply the s and the opportunities for crimes of lence.

Our programs of imprisonment and abilitation need similar critical scruy. Even if we should never agree on the issue of capital punishment, here is a sufficient agenda to keep all of us occupied in discharging Christian responsibilities for many years.

It is when we come to the death penalty itself that the argument begins. On the one hand we have the appeal to the mandate, "Whoever sheds the blood of man, by men shall his blood be shed" (Gen. 9:6). On the other hand we have the rejection of the continued validity of this imperative.*

TWO RELATED questions arise. In what sense is the Old Testament still valid for us? How do we relate law and gospel?

The proponents of capital punishment build their case on the continued validity of the Old Testament commandment, often appealing to it as a structure of creation. They argue, in addition, that we must not confuse law and gospel.

And finally, they insist that to attempt to apply the gospel directly to this mandate is to confuse the two kingdoms, the civic community with its authority (law) and its duty to enforce justice and the community of believers in which the Gospel is to be proclaimed.

These are no small arguments. If they are treated here in summary fashion, the reason for doing so is that they have been well stated in a preceding article.

** See the articles for and against capital punishment by James L. Barkenquast and Theodore D. Horner in* THE LUTHERAN *of March 16, 1960.*

But I believe that a counter-statement can and must be made. In its essentials, the position is as follows:

1. The Old Testament must be read in the light of our knowledge of its composition and our understanding of its theological intentions.

2. The New Testament both abrogates the Old and also restores it, but in its restored form its meaning can be defined only in terms of the deed of God in Christ.

3. Law and Gospel are indeed separate dimensions of man's existence, but the separation must not be defined as a dualism. We are always simultaneously under both law and gospel; we always belong to both kingdoms. We are always bound to both justice and mercy.

4. The two realms are not equal. The proclamation of the gospel supersedes and transforms the law. Whatever meaning and validity the law has for Christians, it obtains them from the gospel, not vice versa.

THE PROPONENTS of capital punishment resolve the tension deriving from the theological distinction between law and gospel by presenting the Christian life as dividing into two branches, one part under law, the other under the gospel. Thus they resolve the ethical problem by shutting out the gospel as not relevant to the central question, the death penalty itself.

This is a strange theology indeed which denies that the gospel is relevant to the critical moment of the final judgment on a human life. Equally strange is the related claim that the gospel applies only to the murderer's soul (importing a dubious version of the biblical doctrine of man) or only to the murderer in the next life. In this life evidently no restorative action is possible; the gospel is of no effect. This is pie-in-the-sky bye ar bye, as well as pietism, otherworldline joining forces with legalism.

BUT THERE are more underlying issue First, how is the Old Testament to b read? I would insist that a proper unde standing of the Old Testament rests c the premise that the crucial events whic shape the structure of the Old Testamer are not the events of the creation but th events of the Exodus.

This is the redemptive act of God b which he brought into being the peop who were his people. This was first c all an act of grace; to the communit created by grace the law was given. Wha precedes points to and prepares for th event; what follows, amplifies it.

(Not the least paradoxical part of th is that the messenger of Jahweh is hin self an escaped murderer, whom Go transforms into a heroic figure throug whom slaves are made into his chose people.)

In the covenant made by God wit Noah (Genesis 6:18) one can read th events in the same way. First comes th redemptive act; then, the giving of th mandate. Or, if one wishes to read th text more radically, the major purpos even here is the establishment of an an cestral line, i.e., anticipating the even of the Exodus.

TO READ the Old Testament, therefor as if the most valid principle of interpre tation is to take the books in the orde in which they are printed is to do violenc to the heart of its message. That me sage is not primarily the message of legal code, but the message of a God wh persists in his redemptive concerns fo mankind.

The early Christian community, in fac read the Old Testament even more rad

lly. For, interpreting the Old Testament in the light of its own experiences, eing it "fulfilled" in Christ, the new ommunity insisted that the Old Testament could be understood only in the light of the deed of God in Christ.

This is clearest perhaps in the Gospel of John (chapter 9) where the Pharisees with their insistence on the law, on Moses, and on their ancestry are called blind, children of their father, the devil.

The healing of the blind man asserts a basic counter-proposition to at least one mode of Old Testament interpretation. The question is put, "Who did sin, this man or his parents?" But this question cannot be answered for it is the wrong one. It rests on a false conception of God. What we are to see, what has now come into the world, is the power of God at work, a power that manifests itself in physically restorative action as well as in the recovery of spiritual sight.

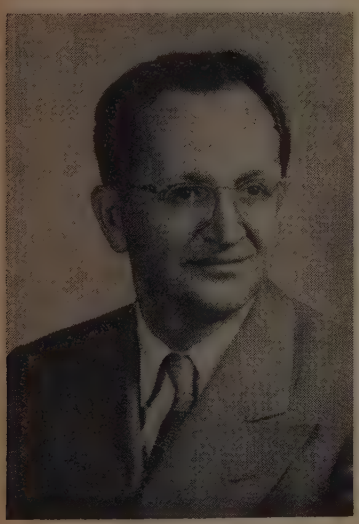
IS IT REALLY an accident that this sign occurred on the Sabbath? Nothing in all Jewish religious practice had such a clear, forceful divine sanction, for this day was attested to and validated by creation itself. Yet it was precisely this which Jesus overthrew.

For a new age was at hand. God was again choosing a people, but in a radically different way. This new people came into full being at Pentecost, the fiftieth day after Easter and, according to tradition, on the very day on which centuries earlier God had given the law at Sinai.

All this suggests, over and over again, that among Christians the Old Testament must be read in the light of the New. And the New asserts both fulfillment and abrogation.

HOW THEN are Law and Gospel related?

The best approach is from the perspective of the theory of the two kingdoms. We indeed live in two realms, the church and the civic community. Neither in its



KARL H. HERTZ was born in Canada 43 years ago, studied at Capital University and Seminary of the American Lutheran Church in Columbus, Ohio, and at Brown University in Providence, R. I., and earned a Ph.D. degree from the University of Chicago in 1948. He was chairman of the department of sociology of Capital University before joining the faculty of Wittenberg College in 1953, now teaches sociology both at Wittenberg and Hamma Divinity School. He was ordained by the Ohio Synod in 1956, has been serving Casstown Church since then. Dr. Hertz is one of the participants in the current Board of Social Missions study of a Christian approach to the capital punishment issue.

organized form is to rule or dominate the other. But the mandate is nevertheless clear; as a Christian, I submit to human institutions *"for the Lord's sake."* I submit to the law, the structures by which my life in God's creation is ordered, not for the sake of the law but for the sake of the gospel.

NOR IS THIS ALL. For both kingdoms are under the lordship of Christ. Consequently, the law has lost its autonomy (if it ever had any). For without the redemption the creation is a broken one; it remains finite and ultimately meaningless.

But in Christ the creation is renewed. The prologue of John's Gospel insists that "all things were made through him." Paul asserts in Colossians that "in him all things hold together" (1:15-20).

Thus the New Testament rewrites the story of creation. In this new creation the gospel is primary; the law takes its meaning from what the gospel gives. What the gospel gives, moreover, is not only reconciliation with God but also compassionate concern for the brother. Here it is then that law returns, transformed by the gospel into a passionate concern for justice in the civic community.

FOR JUSTICE now becomes that which the Christian seeks to establish so that, in the structures of the community, the everlasting love and care of God for his creatures may find expression. It is the redeemed who should really understand what it means to care for the creation which God has given us. Law no longer precedes gospel, but follows from it, as the way in which in a world where sin still abounds, love finds it possible to act. Law follows the gospel, as works follow faith, neither denied nor abandoned, but both now transformed into the service of the gospel.

The gospel transforms what the law gives. If Genesis 1 validates the Sabbath, the New Testament asserts the transformation of what was given in creation by its unequivocal establishment of the first day of the week as the Lord's day. What applies to this structure, applies throughout. The gospel is a gospel of the Kingdom—a kingdom in which we now live as believers and a kingdom which asserts the rule of Christ over the whole creation. For us Christ is King of Kings and Lord of Lords.

THIS DOES not say that as a Christian I seek to impose the authority of the organized church on all; for this there is no New Testament warrant. It does mean, however, that as a Christian I live in responsible obedience to my Lord. Applying this principle to the question of capital punishment, I recognize, that:

1. I have no right to recompense injury with injury. This does not mean that I merely forgive in an outburst of sentimentality. I am to seek the murderer's best interest and also the best interests of those whom he has injured. Justice must be constructive and restorative.

But life is the one thing I cannot take. For such justice is without mercy; one cannot speak of an execution as an act of love for the murderer, nor as a constructive or restorative action.

2. I do not legislate the gospel, but in obedience to the gospel, I strive for better courts, better programs of discipline, better probation and parole practices, better administration of existing institutions.

The scope of this action is manifold—as manifold as the communities in which Christians live and have opportunities to deal concretely and constructively with the harsh realities of human violence

CHRIST THE JUDGE, BY PAUL SINKWITZ
From "Das Bild zum Sonntags-Evangelium," Quellverlag

re is enough practical work for a gen-tion of Christians in all walks of life, erever they may be.

ONE FINAL WORD: None of what is e proposed or projected will come into ng either as the result of a pious reso-on on the part of an organized church as the result of a simple act of aboli-n by a legislature. Genuinely respon-le Christian obedience means daily par-ticipation in a multitude of tedious routine tasks.

Even a partial realization of a responsible Christian approach will take long, patient work. It will require a willingness to submit to years of training in the proper skills. It will demand new laws, new personnel, new institutions.

The challenge is tremendous. For we are concerned with one of the most sacred of God's gifts, the gift of life.

Women in the Church

The Need to Be

By Betty Furst

The question of where and in which capacity women are needed most in our church acquired special meaning for me after our pastor had sent me to visit one of our prospective members with the mission of finding out "what she needs." At the end of my visit I still didn't know the answer except that I discovered that she had a need to be needed.

I sat in her living room and tried to think of what to say. Should I tell her that we need new members to help meet the budget? It would be true, but it would rule her out. I knew her husband was out of work. She'd certainly be in no position to give much money.

We also need more teachers for Sunday school. I didn't know much about the background of my "prospect" but it didn't take much to realize that she wouldn't be able to teach anybody without getting a lot of training beforehand. You've got to learn before you can teach.

What else do we need women for? I thought frantically. Drive cars? Preside at church teas? Plan and prepare programs? The woman before me would be ill at ease in any of these jobs. Should she cook suppers? We have a cateress to do it. Then what? Quilt?—Yes, quilting would do it. That's what we need Christian women for. Let's quilt our way into the Kingdom!

All this brought back to mind a sermon I heard some 20 years ago on the role of the church in a changing Amer ica: The preacher (whose name I for got) pointed out how in earlier days th church had been the pioneers' only sourc of education, recreation, health, welfar and culture. Now even the loneliest farmhouse has access to church choirs symphony orchestras, travelogues by turning a dial, and our public schools hospitals and professional charitable agencies are doing a better job in edu cation and welfare than most churches

Which leaves the church to do what To inspire, and serve the spiritual need of the community. That's its unique job

And so, when asked where we nee women most, or what sort of women w need most, I thought: There are man in our church who have money to give many who can drive cars; many wh have education.

But we don't have enough women (o men) with an open and inquiring mind friendly smile, sympathetic ear, out stretched hand. I'm not at all sure w have enough of "the sacrifices of a con trite heart."

The woman before me had callouse hands. But they were kindly hands, a the babies she was boarding could testify Babies aren't easily fooled, and as thes two tried to climb up her back, nuzzle her dress, looked up into her eyes, yo could tell they felt comfortable with her

This woman had little education, bu she had an inquiring mind. Ministers ap preciate inquiring minds in their congre

Needed

tions. "I can tell which persons out 3,000 members in the nave really ten to me," a Methodist pastor told e. And I, too, have stood as speaker fore women's groups and been thrown the track or made nervous by whis-rers, then reassured and encouraged a nod, twinkling eye, even a giggle om some woman I'd never seen before. And even the poorest can pray. God vets our prayers, we are told. Do we, fellow-worshipers, want them?

"I HATE BEING prayed over!" blurted a ut-in friend, and I knew just what she eant. Who doesn't resent the dutiful ayer, the prayer made for form's sake, as a lecture aimed at us over the Lord's oulder?

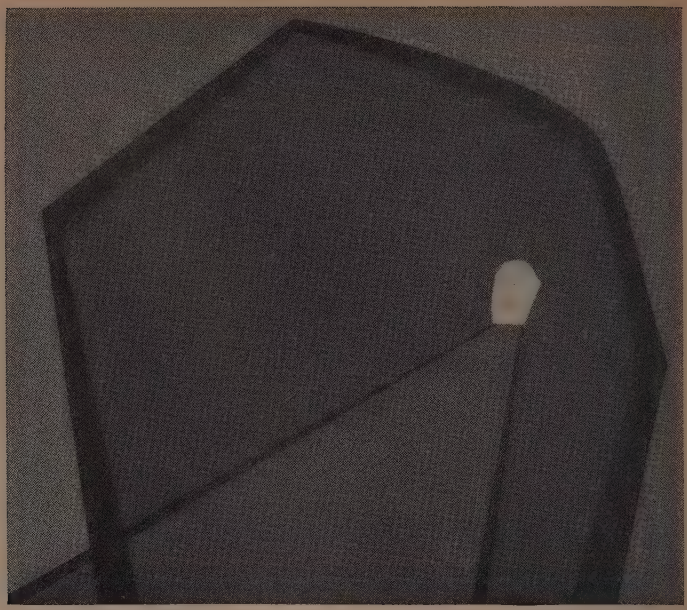
"I will remember you in my prayers," fellow-church-member wrote once when was faced with an operation—and I ng her words into the waste-basket.

But that same day the phone rang and e rich Irish brogue of a woman whom carried trays with in a hospital ward sured me: "I sez to the blessed Mother, sez: 'My friend Betty's in trouble. ou take care of her!' " I'd never been ight to pray to the blessed Mother my-f, but I burst into grateful tears at the ought of this friend's doing it for me. Hers was the kind of prayer I felt hen I once visited a Quaker meeting— u could fairly feel, almost touch, the -reaching and communion of spirit. n sure all churches could use a lot ore of that.

So WHAT COULD I say to this woman with no worldly goods or status to share?

I think I'm going to invite her to "come and share your friendship, your kindness, your interest. If you sit next to me in a pew and pray, perhaps your praying will help me pray better. If I'm lonely, your clasped hand or your smile may come at the right time. If I'm shabby, then your carrying your shabbiness without shame should encourage me to do likewise."

And I certainly can say to this woman in truth: "Women like you, with an inquiring mind, are needed to jolt some of us out of complacency and start us searching our souls. You can help us take stock of our strength and lead us in the search of where women are needed."



A Light at the End of the Line

Talk of Death Need Not Be So Horrible

By Howard A. Wessling

From a poem whose author I have forgotten comes the line, "At sunrise, every soul is born again." From a source I shall never forget comes the line, "He that believeth in me shall never die."

So, we pull anchor and sail away from the safe harbor of "let's don't talk about death" and set sail for the deep where roll the awful swells and waves. The taboo subject of death, exiled in our day to Funeral Island, we shall set free today and look in the face, behind and beyond the skull and crossbones and the awful terror we have nurtured.

Death is a sacred thing, for the most part unwanted, never quite evaded. It is hated for its seeming finality and yet every Christian who truly bears the name of Christ must know death to be but a beginning.

To think or talk of death is to become unwanted in friendly groups of society. The preacher must avoid it except at funerals. Men don't like to be captured by the finality of anything, especially death, so we buy our life insurance and go on

ving in terms of never dying. And then . . we die!

In one parish I once conducted seven unerals within a six-week period, five of hem in eleven days. I almost got used o the funeral homes, caskets and open raves. But without Christ there would ave been a gruesome morbidity about all.

It's BECAUSE OF CHRIST that we can alk about death. It's never a pleasant ubject but it need not be so horrible. Because of Good Friday and Easter, death met its master. In a few days we shall be a Christendom huddled under the shadows of Good Friday.

And in a few hours afterwards we shall not be able to gaze at the sunlight. With the assurance of Christ's resurrection why not talk about death, think about death, live as though we really knew we some day should die?

Closing our eyes to something doesn't make it less real. The course of man is irrevocably bound between the poles of cradle and grave, womb and tomb, first breath and last. All of life is somehow squeezed between a birth announcement and an obituary.

HOWARD A. WESSLING, 49, is pastor of St. Timothy Lutheran Church in Carol City, Florida, a congregation he developed last year. He is a graduate of Wittenberg University and Philadelphia Seminary and served previously in Tennessee and Kentucky. He still is a member of the editorial staff of the *Paducah* (Kentucky) *Sun Democrat* for which he writes a column of meditation. He is now editor of the Florida Synod's periodical *The Florida Lutheran*.

AS THE GRASS flourisheth in the morning and in the evening is cast into the furnace, so is man. He lives, and he dies. But here's the trick of man's thinking and what it will do for him or to him.

He can remember the green days and shudder at the prospects of the withered ones, or he can know in the evening of his life that once he knew green valleys and be glad. I'd rather join my song to the poet who said, "When winter comes can spring be far behind," than lose the joy of spring in the dread of winter.

No doubt, too many of us are overcome with fear that after the "tender leaves of hope" that grace this day, tomorrow blossoms will be destroyed by a killing frost. Some men face life and death with a courage not given to all men.

Some write freely of a rendezvous with death and walk with courage toward their last day on earth. Others cringe and cower in the least thought of their destructibility. Some can remember that God has his ways and that his ways are best; others must always ask "why?" and never give God a minute's peace from their loud cries of dismay.

And I am mindful, at this writing, that

loss of life at noonday is a dreadful loss; that to die in the morning hours of life is filled with seeming unreasonableness. But we can't alter the facts.

PERHAPS WE SHOULD alter our reactions. There is something a little sickening about the ways of Christians who glorify the death of others as saints and heroes and martyrs as though these men welcomed death, but decry the God who might be toying with the idea of "calling them home."

And there is something nauseous about what we do at funerals to deny the faith we claim we live by. We put tight boundaries around God's limitless abilities.

We sing of "The Beautiful Isle of Somewhere," indicating that we haven't the faintest idea of immortality's possibilities except that somewhere, God knows where, there is for us a beautiful island with all the material amenities we think we deserve. Somewhere is about as indefinite as we can get. And he has told us, "I go to prepare a place for you that where I am there ye may be also."

OH, I KNOW! It's hard to give up the sound of a robin's song; the smell of warm, brown earth; the dear hands that touched your face so gently; the singing voices; the sight of tree and bush in their first glow of green; the smell of rain; fish splashing in a blue lake; white clouds in a blue sky; children's faces.

But over against all the little ways we spend ourselves, wear ourselves out, waste our time, exist without living, stand the ways of God which make these few short years worth while. If there is time in this life for us to be readers, the New Testament has more startling facts than science fiction. And the people who know this can glean some satisfaction in knowing that even at funerals, Christians can better sing "A Mighty Fortress Is Our God."

WHAT IS EXPEDIENT?

Southern Church Faces a Negro's Question

BY JOHN R. BROKHOFF

A READER of my column in the *Charlotte Observer* wrote me a letter:

"Dear Dr. Brokhoff:

"You do not know me. But I feel like I know you. I have read your newspaper column regularly.

"For a long time now I have wanted to come to hear you preach a sermon at your church. But I have not. You see, Dr. Brokhoff, I am a Negro. And very proud to be one.

"And I have often wondered would I be welcome to come any other Sunday except on Brotherhood or Race Relations Sunday?

"Sincerely yours . . ."

THIS IS A QUESTION raised by many Negroes. Many white Christians wonder what they would say if the question were asked of them.

After speaking on brotherhood, a man aid to me, "Why don't the churches start racticing it?"

One woman keeps repeating, "The hurch's sermons are only theory, not ractice."

AFTER SERVING the church for 21 years in the south, "the integration question finally came to the front door of my church," wrote Dr. John R. Brokhoff, pastor of St. Mark's Lutheran Church in Charlotte, N. C. The situation of racial adjustment has reached its highest point of tension, and, Dr. Brokhoff believes, racial discrimination is experiencing its "death struggle. The church has a peculiar opportunity to keep the boat of society from turning over."

Dr. Brokhoff, 46, is a native of Pennsylvania, a graduate of Muhlenberg College and Philadelphia Seminary, and has served southern congregations since his ordination in 1938. He served in Virginia and Georgia, has been at St. Mark's Church since 1954.

Here the baby of brotherhood was laid at my church door. What was I going to do about it?

THIS WAS MY ANSWER: The position of the United Lutheran Church laid down in an official statement is that "the church must seek to be true to its own nature as a community of God inclusive of every race, nation, and class who confess Christ as Lord."

The church makes no distinction of class, race, or color. In Christ there is neither Jew nor Gentile, black nor white.

As for myself as a pastor I agree with my church because its position is based upon New Testament teaching. I refuse to preach the gospel to any group where there is enforced segregation.

During Lent there was a sign outside our church publicizing the special services. On the last line were these words: "You are invited." In my mind "you" included anyone walking on Tryon Street.

I also told the writer of this letter that my congregation may have a different attitude. Some would go along with me. But because the church is not made up of saints, some would probably strenuously object to a Negro's continued attendance. These people conscientiously believe that segregation is right. They have not yet let Christ rule in the area of race relations.

There is a possibility that a Negro's insistence upon attending a white church regularly would split the congregation into warring factions, and cause great offense to some.

My reader was told that the decision was hers. These are the facts in the case. In making her decision I called to her attention the words of St. Paul (I Cor. 6:12): "All things are lawful unto me, but all things are not expedient."

That was my answer. Was I right?

A WEEK CALLED HOLY

THESE ARE DAYS in which to think of what we are instead of what we have. Holy Week, just ahead, is precious to the Christian because of the meaning of the climactic events of Jesus' life and death, to the Jews because it is Passover time. For one and all it is the time to rethink the meaning of faith. For as Elton Trueblood once said, "The worst blasphemy is not profanity but lip service." We profane a name when we abuse it, but we are guilty of another profanity when we have ignored it or reduced it to a hollow superstition.

IN A VERY REAL SENSE holiness is a parallel to wholeness. It is not a ceremonial piety. It is not a boastful kind of keeping of forms. It is the experience of deepest levels of reality and highest altitudes of truth. It is that profound reverence that comes to those who dare to confront their relation to the whole human situation. This week is holy not because it is so indicated on a calendar but only if there is a vibrant faith which challenges the committal of men and women.

FROM TIME TO TIME one hears somebody say: "But I didn't do anything worse than so many other persons." This attempt to set standards and values by measuring ourselves with each other makes as much sense as judging handwriting in the old-fashioned copy books by looking at the line you wrote immediately above instead of at the model at the top of the page. Holiness sets the sights on the model.

THIS IS OF VITAL IMPORTANCE since it is becoming increasingly apparent that humanity had better think through its definitions of holiness or we will have no faith to set the blood tingling, nor reason for pride and hope for our future. We are free to destroy ourselves or to give ourselves. We are free to be used by shame or good. We are free to lose everything that gives meaning to life.

ULTIMATELY, as we make our choices we decide what we want to do with all that we are. It is a terrible choice but it is before each man. I think of that when I, as a Christian look at the cross. I see not only what happens to Christ. I see the redeeming, loving action of God. It is that fact that changes the ugliness of the event to the holiness of life.

Each man must look beyond the circumstance of his situation, or he will be a victim and a slave instead of a free man. He will miss the deeper levels of reality and be lost in the shame of the moment. So the seed has meaning only as it is planted. "Unless a grain of wheat falls into the earth and dies, it remains a single grain of wheat; but if it dies, it brings a good harvest."

—RALPH W. LOEW

FIVE MAKE A FAMILY

Family Guest

A SHORT TIME AGO I was amused and pleased by Karen's growing interest in Miss Taylor, who is on the staff of the public library. Amused—because just as you think a teenage girl is growing out of the need to have an adult to worship, she finds a new model. Pleased—because Miss Taylor is such a fine model for Karen to choose.

It always surprises parents that teenagers, who profess to be unimpressed by anyone or anything, will follow an older person around with such doggy devotion.

WHEN KAREN told me that no one had thought to invite Miss Taylor to family night at church, I was ashamed. She's such a new member of the congregation, and as Karen says, "so glamorous and so many men like her," that we thought she'd be too busy for church social affairs.

"But there's no family night during Lent," Doris Detrand reminded me when I telephoned to ask her to be sure to send a notice to Miss Taylor. Doris and Bill Detrand are hosts for the next family night. "She does attend Wednesday evening Lenten service. We saw her. She's so attractive."

"She *is* attractive," I agreed. "Karen likes her so much. And she's been very kind to Karen at the library."

"I suppose Karen's decided to be a librarian now?" Doris laughed.

"Missionary, teacher, nursery school worker, nurse, librarian — each has its turn. Karen seems to have a leaning to the professions where you work with others and serve others. We hope she continues to lean that way."

I LOOKED at the sink, still cluttered with breakfast dishes. "She eats most of her meals out . . ." I said.

"Who?" Doris asked.

"Miss Taylor. Karen told me. Since she comes to Wednesday evening service, do you suppose she'd like to have dinner at our house one Wednesday and go to church with us? Maybe that's too rushed a dinner. We have to be at church before eight."

"I think she'd like that, Connie. Sometimes people who live alone miss family hubbub. Miss Taylor comes from a big family . . . someone told me that. Perhaps a rushed and talkative dinner with the Meltons would seem like home."

"I'll have to ask Karen," I sighed. "You know how girls are. Maybe she doesn't want Miss Taylor to see our tacky place. That's the word she uses."

"Be thankful it's that mild a word," Doris said. "Connie, I feel as if we are plotting behind someone's back. Maybe Miss Taylor likes her life . . . and doesn't want to be tied down by family and friends."

"Maybe . . . we'll ask her anyway. She can always refuse."

THAT EVENING Karen asked me to pin the hem in a new skirt that she had to shorten. We worked in her room and talked about various subjects between such remarks as, "It dips here," "Put another pin at the seam."

"I brought home a new interior deco-

rating book for you," Karen said. "Miss Taylor had just put it on the new-book shelves. What gorgeous photos!" She looked critically about her room. "This place needs some re-doing."

"How is Miss Taylor?" I snatched at her name as an opening to my idea of inviting her to dinner.

"Fine. She has the most sophisticated clothes. I'll never look the way she does."

"You might. When you're her age. Real glamor and charm come with maturity."

Karen thought this over in silence. I sat back. "There! Walk away and turn slowly. Fine. Be sure you baste it first."

"Oh. Mother. You think I'm a child? You've taught me to baste a hem before final sewing. I'll do this tonight. My homework's done." I rose from my knees and stretched to relax my back. Karen stepped out of the skirt.

"Miss Taylor says young girls look so fresh in crisp blouses and well-pressed skirts."

ANOTHER OPPORTUNITY. I took it. "By the way, Karen, have you noticed that Miss Taylor comes to the Wednesday Lenten services?"

"She told me she planned to go."

"Do you think . . . I wonder if Miss Taylor would like to come for dinner with us next Wednesday before service and we could go to church together? Or would it be too rushed for her?"

Karen stood at her mirror, admiring herself in her white slip. She looked beyond herself in the mirror and at my reflection. "Mind-reader?"

"No. Your father and I would like to know Miss Taylor better. She is so pleasant. In fact, your father suggested we ask her one evening."

"I've thought about it," Karen admitted. "But I wanted to ask your opinion first . . .

"The thing is . . ." she hesitated, then continued. "You know Pete. He'll blab something embarrassing and stuff a whole slice of bread in his mouth, just to be funny. And Sue will hang on Miss Taylor like a leech. And Dad will say, 'Do we have to eat by candlelight?' and he'll turn on the lights and I want it to be a candlelight dinner . . ." Karen's voice rose in frustration.

"And what will I do to embarrass you?"

"That's the one night of the year your soufflé will fall." Karen made a grimace at me in the mirror.

"I promise not to make a soufflé. I'll warn Dan to be prepared for candlelight. I'll lecture Pete on table manners. I'll make Sue the waitress for the evening so she'll be too busy to be a leech. You can slick up the house after school on Wednesday and arrange things the way you wish . . ."

"Oh, Mother, you're the only one who understands me!" Karen whirled around and squeezed me in a surprise hug. I was pleased. I've thought recently that Miss Taylor is the only one who understands Karen.

SO—WEDNESDAY evening Dan is picking up Miss Taylor at five-thirty on his way home. She will be engulfed by the five Meltons, shown stamp and bug collections by Pete, introduced to the latest dance steps by Sue who learns them from television, adored by Karen who will bake a special cake, engaged in conversation by Dan, and fed a delicious meal by me. Then off to church.

Karen's last words . . . "If this Wednesday goes well, Mother, maybe we could include her in dinner and church for the remaining Wednesdays in Lent. There's always plenty of food."

"Because I wasn't getting enough sleep, my doctor started me on Postum!"

"There's nothing worse than staring at the ceiling all night. I know. I used to. Just too keyed up to sleep. And how tired I always was the next day!

"I finally went to the doctor. He said I might be drinking too much coffee. He explained that some people can't take all the caffein in coffee all the time, suggested Postum instead. Postum hasn't a speck of caffein in it, can't irritate your nerves or keep you awake.

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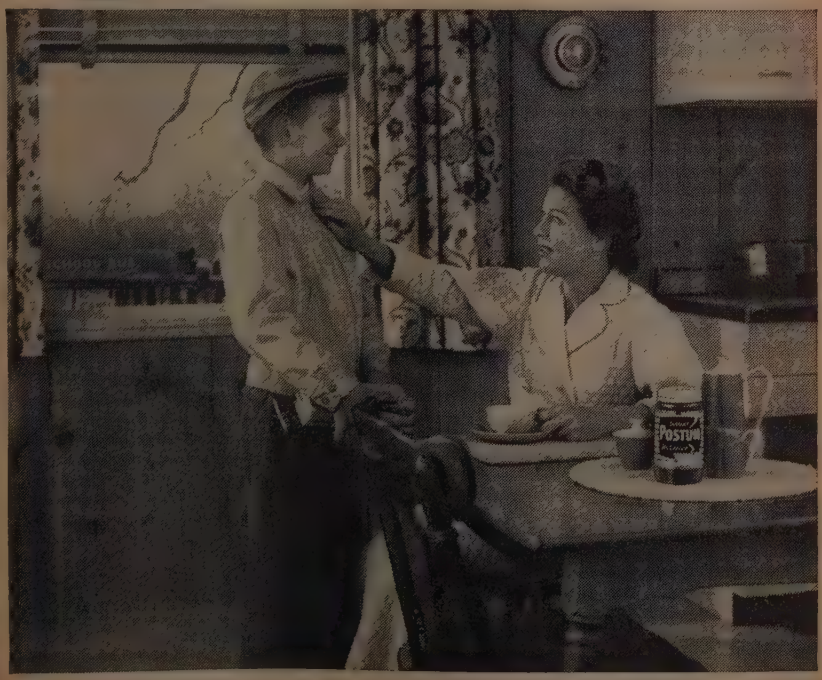

REGISTERING FOR COMMUNION

THIS IS the time of the year when there are strange faces in church. A lot of people who are seldom seen in the church during the rest of the year somehow get the notion that if they commune at Easter their "credit" is good.

It wasn't always that way. In the early days of the church the entire congregation received the sacrament whenever it was celebrated. Membership in the church was a serious responsibility.

In the middle ages, because the mass had come to be regarded more as a sacrifice than a gift from God, people were content to watch. Few communed, and then usually at Easter. The Reformation attempted to correct this pattern. Frequent celebrations of the sacrament were encouraged. The people were left free to determine when they would go to communion.

A definite attempt was made to insure that only those properly qualified were admitted to the Lord's Table. Only members of the congregation, and only those who were not under discipline, were to be admitted. The Lord's Supper was a solemn obligation; people were to be adequately prepared for it.

BUT HOW were the officials to be sure that a heretic or a scoundrel had not insinuated himself into the fellowship of the redeemed? All sorts of devices were concocted, the most popular being the "communion token." These were "bits of lead or of pewter or cards, given to the members of the church in full communion, which they handed to the elders as they approached the Lord's Table. The object was to keep out all who were not known, or who were involved in scandal, or, for other reasons, not deemed worthy."

A Lutheran service book from Holland (1698) requires that the deacons receive from the people as they go to the altar the tokens which were given to those who had attended the preparatory service a day or two before.

In Scotland this practice still survives among some Presbyterians. Each member is given a card with his name upon it, which he surrenders when he comes to receive the sacrament. In a few isolated places the old metal tokens are still in use.

AMONG Lutherans in America a somewhat different procedure was developed, but with the same end in view. It became necessary to "announce" to the pastor one's intention to commune on a certain Sunday. This practice gave the pastor opportunity to scrutinize the "announcer," and, if need be, counsel with him regarding his errors. This practice is still used in some Lutheran churches, particularly in the Missouri Synod.

I have no doubt that our practice of allowing almost anyone to come to the altar is deplorable. But how is the pastor to know who should be admitted and who turned away? I was once giving the sacrament to a line of communicants when I suddenly came upon a lad who looked to be not more than eight or nine years old. Leaning over I whispered, "Son, have you been confirmed?" His father promptly replied in the affirmative. The boy's looks had belied his age. But what about all the other cases when one can't be sure?

Nowadays the custom of having would-be-communicants sign a little card during the service is about all that remains among us of the custom of scrutiny. This is a most mechanical practice. Cards are either distributed by ushers or are placed in small racks in the pews. A note in the bulletin directs the communicant to fill them in. In some places these cards are then placed on the offering plates. Elsewhere they are passed to the center aisle to be collected by the ushers.

What is the purpose of this custom? For one thing, it assists the pastor in keeping a record of the attendance at the Lord's Supper. No doubt there is a need for this record.

On the other hand, I can't help wondering if it's really necessary to fill in a little white card every time one goes to holy communion. This means that in the practice of most congregations a check is entered after my name in the parish register every time I commune. With the growing number of celebrations of the Lord's Supper and with the demand that accurate records be kept, parish registers are quickly filled up.

According to our system of accounting, members of the church are listed in three categories: baptized, confirmed, and communing. A look at the statistics in the ULCA *Year Book*, reveals that in many congregations the last figure is about 25 to 30 per cent below the confirmed membership. Here is a job for evangelism committees.

But in the meantime it must be borne in mind that a person has to commune only once a year to be regarded as a communing member. Apart from the problem of encouraging greater faithfulness, is it really necessary that every communicant fill in his little card every time he communes?

It would seem to me that pastors and people could save a lot of time if it were clearly stated in bulletins that it is necessary to record one's intention to go to the Lord's Supper only one time a year. Cards could be provided at all celebrations of the sacrament, but only those who had not previously completed the card would do so. This, it seems to me, makes much more sense, and at the same time gets rid of the appearance of "ticket-taking" before the altar.

Of course there may be some who will say, "Why bother with communion registration at all?" That's a good question. Perhaps some resourceful pastor who is more interested in the dignity of worship than the order of statistical records will come up with a good answer.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Discipline

QUESTION: Carl is four years old. He wants his own way more and more, and fights against much that I want him to do. In some cases I insist upon his doing what I want, while at other times I just let him do what he wants. Jerry says I am wishy-washy. Maybe I am at times. But really if I decided to be firm all the time I would wear myself out—it would keep me keyed up and nervous all the time.

REPLY: Every child is equipped with a set of urges or instincts which drive him to various types of action, and his

feelings are linked up with them. Without these he would be an inert, passive being. But it is obvious that no one, child or adult, can allow himself to be controlled by urges and feelings—it is a certain way to trouble.

But a child is not qualified to determine what action is in order and what is out-of-bounds. Parents have to provide the guidance and control. A youngster is better qualified to assume independence at a later date if he goes through a relatively long period of guidance and control, and is then gradually allowed to make his own decisions. You will have to determine for yourselves what is good for your home and for Carl, and then stand by that line consistently.

A child needs consistency on the part of parents. If he is allowed to do something questionable one day and is punished for the same thing the next day, he doesn't know where he stands. Some things should be "musts" and others not. It is generally advantageous to keep down the number of demands, but be firm about them. Of course, there are occasions for exceptions. Religious education in home and church will gradually come to your aid.

Old dilemma

QUESTION: I am eighteen years old, and for some time have been dating a very nice boy. We have many things in common. We both love sports and are in college. He is the kindest and nicest boy, with a terrific sense of humor and a pleasing personality. We have a problem, but we are not afraid to face it.

I am Lutheran, but he is Catholic. I must be very immature, because I really don't know what to do. Everyone says, "Go, speak to the pastor about it," but for some reason I don't feel free to do so —I am afraid to talk with him about it.

We live in a free country where there shouldn't be any prejudice. But how can anyone avoid feeling prejudiced in favor of his religion? How is a teen-ager supposed to decide what to do?

REPLY: For an eighteen-year-old college student your attitude is naïve—more like that of a fourteen- or fifteen-year-old. Commendable as are the traits of loving sports, having a sense of humor, and possessing pleasant personality, they do not go to the heart of the matter.

The Roman Catholic religion, of course, has many points in common with Protestantism, but it has also teachings and practices which diverge radically from ours, some of which are very dangerous to romance and marriage. Among them are the following: insistency that Roman Catholics have the only true faith, that Protestant churches are not real churches, that all children of a mixed marriage be baptized and reared as Catholics, that planned parenthood is wrong, and that religious liberty is to be allowed only until power comes into Roman Catholic hands, when Protestant worship and activities would, if possible, be curtailed or suppressed, as in some Latin countries.

I have seen so much of the irresponsible attitude which you are expressing, and then so much of the tragedy that follows, that I cannot too strongly advise you, and others in your position, to abandon any romance which involves a Catholic and to look around for more suitable opportunities within Protestant ranks. Let this Catholic boy find a Catholic girl. Then there can result two happy marriages instead of one filled with regret.

BOOKS

WITNESSING TO THE WITNESSES

Into the Light of Christianity. By William J. Schnell. Baker Book House. 211 pages. $2.95.

Anyone who has encountered the Jehovah's Witnesses knows how they can quote the Bible and how frustrating it is to argue with them. Here is a book that offers a positive approach. It is written by a man who was a member of the group for 30 years and a leader much of that time.

He tells how he left Jehovah's Witnesses but still clung to his repugnance for the organized church. Then, because he had to account for his new faith, he was forced to read the Bible without reliance upon the literature of the Witnesses.

One by one the doctrines of his former life dropped away, and he came to see that the doctrines of historic Christianity are true —eternal punishment is scriptural; man is more than a beast; Jesus Christ is God; God is a Trinity. He shows how the Witnesses twist Bible verses out of context to disprove these doctrines.

He makes two valuable suggestions. 1) The way to deal with Witnesses. Do not argue, he says, but listen to all the so-called proof the cultist can offer. Then take up where he stops and ask him to read with you the verses that surround his "proof" texts. He may not admit that his "proofs" have been taken out of context. But move on into a personal witness to your own faith. 2) No Christian can grow and mature unless he constantly confesses his salvation to other men. Such witnessing for Christ will force him to study God's word.

Philadelphia ROBERT R. CLARK

RETURN TO IRENAEUS

Man and the Incarnation. By Gustaf Wingren. Muhlenberg Press. 233 pages. $3.75.

This is a study in "the biblical theology of Irenaeus," written by a famous Swedish theologian.

Irenaeus looms up more strongly than ever today. There is evidence of this not only in special studies like Nygren's *Agape and Eros* and Aulen's *Christus Victor* but also in general studies of the period. Irenaeus has always been important in the understanding of the early church, but he is more so now than ever.

For these reasons there is ample justification for the publication of good, modern studies of Irenaeus. Also, Irenaeus represents an approach to religion which was characteristic of the world in which he lived (and in which Paul as well as Jesus lived), but which was abandoned in the early church. It was replaced by the philosophical-intellectual approach, which got its start with Tertullian and the Alexandrian school, and which has prevailed ever since in the theology of the western world.

Wingren's book is a pioneering study in this regard. His analysis of Irenaeus' concept of recapitulation (*anakephalaiosis*) may open a new world of understanding. The doctrine of incarnation is often overshadowed by resurrection theology. It is being re-emphasized in mid-twentieth century, and it came into its own in the theology of Irenaeus. In his account the incarnation is the recapitulation of the creation, even as the church is the recapitulation of the resurrection. This is the main theme of Wingren's book. JOHANNES KNUDSEN

Maywood, Ill.

EXCURSION INTO "ROMANS"

The Letter to the Romans. A Commentary by Emil Brunner. Translated by H. A. Kennedy. Westminster Press. 168 pages. $3.50.

An excursion into the Epistle of Paul to the Romans is about the best adventure the soul and mind can take, and to take such a journey in the companionship of the eminent scholar and churchman, Emil Brunner, is a privilege which leaves a glowing residue of insight and inspiration.

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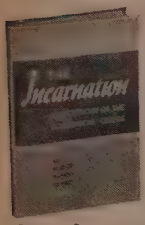

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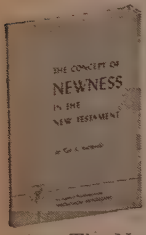

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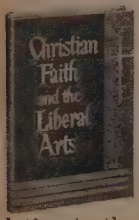

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human spiritual history where passion of feeling, power of thought and inexorableness of will are so permeated by one another as here. . . . Paul is one whom we cannot follow without having our whole life set in motion." Elsewhere in the book, Dr. Brunner refers to Romans as "the greatest, the richest and hardest piece of doctrinal writing in the whole Bible."

The commentary is divided into three parts: "The righteousness of God through faith in Jesus Christ"; "The righteousness of God in his ruling of history"; and "The life of a Christian." Following these three parts are 35 pages of discussion of a number of words and ideas most important in the teachings of Paul—resurrection, the church, the community, the righteousness of God, love, election and the wrath of God and reconciliation—presented in splendid capsule statements.

Those who have known Dr. Brunner's writings will find here the same high quality of spirit and scholarship, and the same forceful presentation of ideas. Any reader should be immensely helped by this commentary in his own efforts to probe closer to the center of Paul's desire to unfold the magnitude and meaning of the love of God.

Carlisle, Pa. CHARLES T. SARDESON

BUTLER'S ANNUAL

Best Sermons: 1959-60. Edited by G. Paul Butler. Crowell. 304 pages. $3.95.

To read almost 8,000 sermons and pick out one-half of one per cent as being the best of the lot is no easy task, yet that is about average for Dr. Butler in the seven volumes of *Best Sermons* he has published since 1943. This seventh volume differs from Dr. Butler's earlier compilations in that the sermons are selected entirely from Protestant sources. Another change from previous volumes is the inclusion of three sermons by laymen. Another innovation which will surely intrigue the reader (and probably stir many of us) is Rector Herman Smith's "sermon in verse," *The Death of Judas Iscariot.*

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For the layman or the preacher who cares to read sermons devotionally this volume is useful. For the pastor or seminarian with leisure to analyze the style and structure of sermons in order to improve his own work, this book contains numerous models.

Greensburg, Pa. J. Paul Harman

Death, A Book of Preparation and Consolation. Compiled by Barry Ulanov, Sheed & Ward. 292 pages. $5.

An excellent, sensitive, rewarding collection of reflections on death by a Roman Catholic layman, professor of English at Barnard College. The selections range from the Bible and the church fathers to philosophers, poets, and preachers and go far beyond the Roman church (of approximately 130 writers, 46 are non-Roman, though Luther and others who might have enriched the collection are not included). For the discerning reader there is much in this book for which he will be grateful.

Be Ye Thankful. (Thoughts for the Holy Eucharist.) By John A. Bouquet. Longmans, Green and Co. 110 pages. $2.50.

As the editor states, this selection of thoughts on the Lord's Supper in prose and poetry is personal. Arranged according to the emphases in the General Thanksgiving of the Book of Common Prayer, it predominantly reflects the Anglican point of view. Each section is introduced with a brief commentary by the editor. A good book for those for whom it was prepared.

Philadelphia John W. Doberstein

Architectural sketch shows plan for Lutheran Institute of Human Ecology at Park Ridge, Illinois

Lutheran Medical Center Plans to Treat "Man as a Whole"

CHICAGO—A new dimension in medical care and education is envisioned in plans of civic and church leaders, announced just after the new 320-bed Lutheran General Hospital in Park Ridge, on Chicago's northwest side, opened last month.

The hospital trustees filed papers to create sister corporations intended to implement a $26,000 research and medical center, dedicated to the education and treatment of "man as a whole."

"Lutheran Institute of Human Ecology" will provide a board of governors to establish policy in creating a medical school and associated institutions. "Foundation for Human Ecology" is a corporation for raising and distributing funds for the huge project. Presidents of participating Lutheran church bodies and officers of affiliate institutions are expected to be among the governors.

Lutheran General Hospital and its School of Nursing for 100 girls are the first units of the contemplated medical center on a 63-acre campus. Within the next few years it is planned to double the capacity of the nursing school, add a research wing to the hospital, and erect a $5,000,000 clinic.

As soon as additional funds become available, the medical college building for 400 students will be built, and the hospital will be expanded to 500 beds. Later will come erection of dwellings for faculty, research students, interns and residents, a center for treatment of emotionally disturbed children, an acute geriatric hospital, and remodeling of the present Lutheran Deaconess Hospital.

CENTRAL PURPOSE of the entire plan is expressed in the term "human ecology"—the study and treatment of man in relation to his spiritual, sociological and physical environment.

Physicians and medical educators have long been concerned about the piecemeal approach to the treatment of ill health, which has been a by-product of this age of specialization. In spite of miracle surgery and miracle drugs, man's health troubles multiply at an alarming rate, and some authorities estimate that over half of all illness is psychosomatic in origin.

Yet medical schools and hospitals have found it difficult to correlate the work of the theologian, psychiatrist and medical social worker with that of the pathologist, physician and surgeon in a team approach to the restoration of good health.

Dr. N. M. Nesset, president of the board of Lutheran General Hospital, says a beginning has been made in this direction by establishing a department of pastoral care, and projecting a department of neuropsychiatry, both on a par with other medical

ILLINOIS . . .

departments in the general hospital. Chaplains are on duty around the clock, counseling with both physicians and patients and co-operating with clergymen of all creeds to administer to the spiritual needs of patients.

SPONSORS FEEL this is not enough. The ecological approach needs to begin in the school of nursing, the medical school, and all other programs that contribute to the total health effort.

The ecological approach insists that the patient be considered more than a room number or a pathological specimen. He is a person of dignity, whose health, happiness and usefulness to society depend on proper adjustment of his spiritual, emotional and intellectual outlook as much as on treatment of his ulcer, which may have non-physical causes.

Medical research of the future must also reflect the ecological approach, to usher in a new era of investigation into the complex nature of the human being.

Illinois Child Welfare Groups Merge, Consolidate Staffs

By JOHN E. COOPERRIDER

CHICAGO—Merger of the Lutheran Home Finding Society of Illinois and the Norwegian Lutheran Children's Home Society of Chicago has been approved by directors of both. The new Illinois Lutheran Welfare Association will have a single board of directors and a combined staff.

Each agency will continue its own program for the present. Lutheran Home Finding Society provides foster and adoptive homes, counseling, and services to unmarried mothers. Norwegian Lutheran Children's Home provides institutional care for dependent and neglected children. Together the two care for nearly 500 children a year.

For historic reasons, the new consolidated agency is most closely affiliated with the TALC merger group, but is legally independent and able to serve all Lutherans. The ULCA Illinois Synod will continue to be represented on the board.

Talks are still in progress looking toward a merger of welfare agencies more closely allied with the LCA merger group.

New Missions Being Developed

THE REV. CHARLES R. FISHER, pastor of Gethsemane Church, Cicero, resigned effective March 15, to accept a call to develop a new mission in Elk Grove Village, a suburb northwest of Chicago.

St. Luke's Church, Chicago, Dr. Walter D. Spangler and the Rev. Ernest Habig, co-pastors, will subsidize this mission in the amount of $10,000 a year.

RICHARD J. HANSON has accepted a call to develop a new mission at 79th Street and Kostner Avenue on the southwest side of Chicago. He was a member of Acacia Park Church, Chicago.

This mission was started by Atonement Church, Chicago, the Rev. W. Douglas Larson, pastor, which will continue to give financial aid.

Other congregations planning to subsidize mission congregations are First Church, Freeport, the Rev. Charles Landwere, pastor, and Luther Memorial Church, Quincy, the Rev. Lyman H. Grimes, pastor. This aid will be channeled through the synod, not given directly, under a new plan approved by the Board of American Missions.

Carbondale Church Organized

EPIPHANY CHURCH, Carbondale, was organized March 6 with 63 charter members. Pastor William West of Mt. Calvary Church, DeSoto, conducted the survey for this new mission, and has been conducting services there since November.

The new congregation called as pastor the Rev. Lenwood Monte, who resigned as assistant pastor of First Church, Decatur, effective April 1.

Augustana Man Named to Edit Long-Range Mission Materials

THE REV. FRANK A. BONANDER, 58, pastor of First (Aug.) Church, Worthington, Minn., has been elected to the staff of the Board of Parish Education of the Augustana Lutheran Church. He will serve as mission editor for the Long-Range Program, and will assume his new duties May 1 with offices in the Muhlenberg Building, Philadelphia.

The Long-Range Program is a joint effort by the parish education boards of the four merging elements of the Lutheran Church in America to provide curriculum materials in all areas of the church's educational program.

In his new post Pastor Bonander will integrate world and American missions in the future curriculum.

He has been pastor at Worthington since 1948, and from 1949 to 1958 was a member of Augustana's Board of Parish Education. For six years of that period he was chairman of the board. Previously he served parishes in Chicago and Indiana.

Women Helping 57 Missions

ADMINISTRATIVE COMMITTEE of United Lutheran Church Women has contributed $80,000 to help support 57 United Lutheran mission congregations in 30 states, five Canadian provinces and the District of Columbia in 1960.

The congregations were recommended to the women's auxiliary by the Board of American Missions.

Miss Josephine I. Darmstaetter of Philadelphia, executive secretary of ULCW, said the funds will be used primarily to assist mission congregations in salary aid for pastors and church extension and parsonage loans.

Last year, she explained, 13 of the congregations which ULCW helped support became self-supporting. Each year as additional congregations no longer need this support, Miss Darmstaetter said, ULCW extends it to new mission churches.

FRANK A. BONANDER

Esser Elected to LLM Board

JACOB RUPP ESSER, publisher of the *Kutztown Patriot*, Kutztown, Pa., has been elected to the executive committee of the Lutheran Laymen's Movement for Stewardship.

Dr. Henry Endress of New York, executive director of LLM, said Mr. Esser, an active churchman and community leader, was nominated by the LLM's executive committee and elected by the ULCA Executive Board.

Mr. Esser will complete the unexpired term of the late Bart R. Brammer of Chicago, who died in January. The term ends in October.

The Lutheran Laymen's Movement underwrites the stewardship program of the United Lutheran Church through voluntary contributions of its more than 2,700 members in the United States and Canada.

Our Religion in "Ghetto," Speaker Tells Urban Group

BALTIMORE—The reason Christianity is so ineffective and irrelevant today is because the church "is living in a religious ghetto," says Dr. Lawrence D. Folkemer, pastor of Reformation Lutheran Church, Washington.

He told a Faith and Life Institute at the Maryland Synod camp and conference center that "the real tragedy of Christianity today is that our religion has been walled up . . .

"In a period of our history when we are witnessing the greatest revival of interest in religion—when religion is downright popular—even advantageous—and the nonchurchgoer is looked upon morally and ethically as a second-rate citizen; in such a period of high religious interest never has Christianity been so ineffective and irrelevant."

Dr. Folkemer said that at the same time the church has succeeded in attracting more people it has given "less religion to the world."

"This," he pointed out, "is because we are operating a ghetto religion, a religion out of touch with the world—like Jews in the 17th and 18th century ghettos.

"Our Christian faith," Dr. Folkemer said, "is equally distant and out of touch with the really perplexing and knotty problems of modern society. One might suppose that Jesus never intended His message to be carried into the world—rather to be kept from the world. The distance between our professed faith and our daily performance is astronomical," he said.

"This ghetto is not in 17th and 18th century Europe, but in Little Rock, Arlington, Charlotte, Norfolk, Baltimore, governors' mansions, churches and parsonages. The ghetto is wherever people think that Christ has abdicated His throne as Lord of the world."

The three-day institute was sponsored by the ULCA Board of Social Missions for representatives of nine Baltimore churches. The topic discussed was the "Church in the Changing Neighborhood."

The Rev. Herman G. Stuempfle, Jr., New York, associate director of the Department of Social Action, said the primary purpose of the institute was to help these congregations to serve their neighborhoods regardless of the racial, social and economic background of the people.

Dr. Folkemer sounded the keynote of the institute when he told the group that "the church is not an exclusive human organization, but a divinely founded organism of God himself—not called into being by man but God.

"Fellowship in the church crosses all kinds of barriers, races, ages, social status."

Pastor Stuempfle emphasized that the institute sought a common insight into the problems which face urban congregations in interracial neighborhoods, and not to produce ready-made answers.

There are 39 ULCA congregations in Baltimore. Of these about 18 are located in interracial neighborhoods. Some have conducted daily vacation Bible schools which have gradually become interracial. However, only one church currently is interracial.

Other speakers included William Gorsuch, housing manager of the Baltimore Urban Renewal and Housing Authority; the Rev. Carroll L. Charles of the Board of American Missions, and the Rev. Leslie C. Schulz, pastor of First Lutheran Church, Cincinnati.

Hospital Drive Gaining

GIFTS IN SIZABLE amounts already are being reported by workers in the church division of the Lutheran Hospital campaign in Baltimore, indicating broad participation in the $3,300,000 building fund drive.

Volunteer solicitors are active in congregations of the co-operating Lutheran church bodies. Carl Heinmuller, Jr., is co-chairman for the United Lutheran group. Individual gifts are credited to the congregations, so that each church can receive credit for these gifts as well as any appropriation from the treasury.

Dinner table fellowship was part of the program at Southern Seminary's career conference

Seminarians at Southern Welcome 69 to Vocation Parley

By EDGAR TREXLER

COLUMBIA, S. C. — Southern Seminary's first "Seminary Day" was a stunning success in spite of the March cold snap. Sixty-nine persons interested in full-time Christian vocations came to the two-day conclave instituted by the seminary student body and underwritten by the seminary's supporting synods.

A young seaman rode a bus 19 hours from his Florida naval base because he was interested in the Lutheran ministry. Collegians from North Carolina plowed through an eight-inch snowfall. There were 38 college men, 14 college women, 14 professional men, one professional woman and two Lutheran pastors.

The affair began with an evening banquet at which guests, seminarians, faculty members and synod presidents got acquainted. Vespers followed, with a talk by Prof. Harry Weber of Newberry College. There was a coffee hour before bedtime.

In the morning Seminary Professor Richard Hoefler conducted Matins, then there was a series of quick-moving workshops on "The Calling," "Qualifications of the Ministry and the Minister," "The Meaning of Vocation" and "Careers for Women in the Church."

Seminary students gave personal testimonies, and topics were presented by Sister Sally Tschumi, of the Board of Deaconess Work, and Miss Barbara Ritchie, director of religious education at Holy Trinity Church, Akron, Ohio.

After an open period for comments, questions and answers, the seminary curriculum was discussed by faculty members. Two films, *Taproots,* the story of Southern Seminary, and *Martin Luther,* were shown.

Guests were housed in dormitories and the apartments of married students, and took meals in the seminary dining hall. The synods paid all expenses except travel costs.

The guests were enthusiastic. "This has been the most inspiring 24 hours of my life," one said. Another commented: "I feel the best inside that I have ever felt."

"Seminary Day" was not a recruitment program, but rather an opportunity for the Holy Spirit to work through the witness of young men preparing for the ministry.

PENNSYLVANIA

Laymen Offer Testimony At Rural Parish Mission

By VIGGO SWENSEN

HARRISBURG — The six churches of the Liverpool Parish held a "Country Life Mission" week at Trinity Church, March 7-11. Dr. Beryl Maurer, synodical director of Survey and Research, was the missioner. Synod President Dwight F. Putman preached at the closing service.

Unusual feature of the mission was the March 10 "lay-witnessing." During this service laymen from three other rural parishes gave their personal testimony on what occurred in their country churches through their efforts to serve God more effectively.

State Council Speaks to Voters

IN A PAMPHLET dated Feb. 1, the Pennsylvania Council of Churches speaks to prospective presidential year voters in urging "churches to give their loyal support to all individuals and agencies working for good government . . . a sound public school program . . ."

World Refugee Year is commended to the concern of the churches. Communism is seen as still hostile to the theistic religions of the world despite the recent easing of cold war tensions.

In its opposition to harness-race gambling, recently legalized in Pennsylvania, the council has distributed a pamphlet called "Horse Sense or Harness-Race Gambling." One point stressed is that counties approving the establishment of betting tracks won't be able to reconsider.

Synod President Dwight Putman is quoted: "Lutherans in Pennsylvania as well as Lutherans in general are unalterably opposed to gambling and would be especially offended by its being legalized in any form."

Women Stage Chancel Play

GETTYSBURG—"Job," a chancel play, was presented by the Women of Lutheran Theological Seminary, Gettysburg, in Christ Chapel, Gettysburg College, March 12. The work is a dramatization in modern speech adapted from the Hebrew by Dr. Jacob Myers, professor of Old Testament at the seminary.

Mrs. Howard N. Bream, wife of Gettysburg Seminary professor of New Testament, arranged the play for chancel presentation and directed it. The sponsoring organization, a society of seminary student wives, has taken Lenten plays to neighboring churches the past two years.

Hershey Building Begins

Despite a blizzard, 50 members of Holy Trinity Church, Hershey, attended a ground-breaking ceremony Feb. 14 in connection with a $130,000 renovation program.

Conference President Harold B. Helfrich, building committee chairman George Bohner, council vice president Peter Birnstiel and Pastor Robert Lezenby took part.

They are shown, left to right, in photo at left.

Spiritual Renewal Program Launched in Triangle Area

By LUTHER E. FACKLER

PITTSBURGH—"This Triangle Under God" is a slogan that will become familiar to Pittsburghers. Five churches in the downtown area of Pittsburgh adopted a program to make Pittsburgh a symbol of spiritual renewal to parallel the physical renewal under the "Renaissance" program of the city.

According to James Morentz, First Lutheran Church's director of laymen's activity, the program was organized as the result of a series of meetings with representatives of various downtown businesses.

"There has always been the desire on the part of most of the industrial leaders in the Golden Triangle to make the Renaissance more than just a physical redevelopment of the city," he said.

The history of weekday services in the heart of the business and commercial areas of cities is not unique. However, a tremendous difference between the weekday services in Pittsburgh and in most other cities is found in the average attendances and response that businessmen and women have made to these services.

To further the cause all the churches having noonday services are making a united effort to promote the others as well as their own, inasmuch as they have a staggered schedule.

Men Work All Night

ABOUT 30 MEN had an all-night painting session which resulted in the redecoration of a number of rooms at Mt. Zion Church, on Pittsburgh's North Side. Starting at 8 P.M. and finishing up with breakfast at 6:30 A.M., the volunteers completed the greater part of the project.

TWO DEVELOPMENTS in the mission program of the synod came in March. Christ Church, Highcliff, Dr. A. W. Stremel, pastor, dedicated a first unit after worshiping for several years in a house chapel. First services were held at Ken-Mawr Forest Grove being developed by Pastor Lee Mull.

FEDERATION of Lutheran Clubs will hold its 15th annual convention May 13-15 at the Penn Sheraton Hotel in Pittsburgh. Dr. Reuben G. Steinmeyer, former Lutheran pastor now professor at the University of Maryland, will be the banquet speaker.

Attendance Gains Marked During West Berks Mission

By ROBERT SCHOENERT

READING, PA.—Nineteen churches in the West Berks District conducted an evangelism mission. Pastor Paul J. Henry, district dean, said the mission increased church attendance 50 per cent. Sunday attendance rose to 2,418 at the worship services and 1,765 at Sunday school sessions. Average attendance at evening services was 91 per congregation. The closing rally attracted 480 persons.

Three hundred and twenty-nine lay visitors made 891 calls to interview 1,050 persons.

Results of the mission included 32 persons enrolling in pastors' classes; 29 desiring to transfer membership, 14 desiring to make reaffirmation of faith, 51 children baptized and 62 children added to church schools.

Churches Plan New Building

NEW BUILDINGS are planned by two Berks County congregations.

St. Mark's Church, Birdsboro, will build a new church to cost approximately $200,000 in Brooke Manor.

St. James' Church, West Reading, has launched a campaign to raise $125,000 for construction of a new educational building and elimination of an $18,000 indebtedness.

THE LUTHERAN CONGREGATION of Friedens Union Church, Lenhartsville, has voted to disband. It had an active membership of 102 confirmed members.

The congregation was part of the Lenhartsville Parish which included St. Paul's (Smoke) Church, near Hamburg, and Zion's Church, Windsor Castle.

PENNSYLVANIA

Allentown Survey Shows 95 Per Cent in Churches

By HENRY W. SNYDER, JR.

ALLENTOWN—A religious census taken in Allentown Sunday afternoon, March 6, indicates that 95 per cent of the city's population claim church affiliation. More than 20,000 homes were visited by volunteer workers from congregations associated with the Allentown Council of Churches.

The results indicate that 61 per cent of the families are Protestant, 26 per cent Catholic, and 5 per cent are Jewish. Another 5 per cent expressed no religious preference.

Bethlehem Church to Build

ST. STEPHEN'S CHURCH, Bethlehem, has begun a campaign to raise $100,000 for erection of a new church at Washington and Center streets. An earlier plan to build a Christian education unit has been set aside.

GOOD SHEPHERD CHURCH, Easton, expects to dedicate its new church building shortly after Easter. Messiah Church, Bethlehem, expects to have its new Christian education unit ready for occupancy in May. St. Michael's Church, Allentown, recently dedicated an electronic organ installed in its parish hall.

PASTOR EDWARD G. SCHMICKEL, Allentown, was elected president of the Muhlenberg Medical Center Advisory Board at a meeting March 18.

Leaguers Study Missions At Rally in Spring Grove

YORK—Approximately 600 attended the York Conference Luther League Foreign Missions rally Feb. 28 in St. Paul's Church, Spring Grove. The Rev. Roy L. Yund, pastor of Quickel's Church, Zion View, and former missionary to Liberia, spoke and showed slides on Africa.

DURING Conference Evangelism Mission Week, Feb. 21-25, the eleven study commissions of Christ Church, Pastor Franklin D. Fry and Associate Pastor George E. Handley, Jr., met with their missioner, the Rev. Leopold W. Bernhard, of Christ the Shepherd Church, Chicago.

The commissions range from administration through worship to the auxiliaries, and were appointed to find the most effective program for the city church. Pastor Bernhard, because of his experience in center-city churches provided helpful counsel during the several meetings.

ST. JOHN'S CHURCH, New Freedom, Dr. Gerald Neely, pastor, has purchased land for a new church to be built in the spring. The present church, built in 1927 and now outgrown, is to be sold.

Ardmore Church Engages Parish Education Director

By CARL W. WEBER

PHILADELPHIA—Miss Laura L. Klick will become director of Christian education at St. Paul's Church, Ardmore, beginning next Aug. 1. Daughter of Dr. and Mrs. Richard C. Klick, of Allentown, she will graduate from Wittenberg University in June.

UNITED LUTHERAN CHURCH WOMEN of the Northeast Philadelphia District will hold their spring meeting May 5 at St. John's Church, Melrose Park. The Rev. John D. Newpher, of Ascension Church, will conduct a panel on family life. Miss Nona Diehl, retired executive secretary of the ULCW, will speak at the evening session.

UNITED LUTHERAN CHURCH MEN of the district held their spring rally on March 29 at St. Paul's Church, Olney.

A RALLY OF CONFIRMANDS of the Northeast District was held March 27 at Good Shepherd Church, Mayfair. The speaker was the Rev. Lester E. Fetter, of St. Paul's Church, Glenside.

SEVENTY-FIFTH ANNIVERSARY banquet of the Women's Missionary Society (now ULCW) of St. John's Church, Overbrook, will be held April 29.

"What Was My Daddy Like?"

Little Demetra Kouropdos often asks her mother, "What was my daddy like?" She loves to hear about her father. He is part of Demetra's dream.

Mrs. Kouropdos tells the little girl about their happy life in Athens before the father died. Demetra can hardly believe it. Life was so different then from the desperate poverty she knows today.

The father's wages supported his wife and little son Nicholas adequately. When Demetra was expected they were overjoyed. Two months before Demetra was born the father died of pneumonia. Demetra thinks he might have recovered if she could have nursed him. She dreams of being a nurse and helping other people.

Mrs. Kouropdos encourages Demetra's dream. But deep in her heart she doubts that it can ever be. Since her husband's death, they have moved to a tiny room. Her own health will not permit her to work. Her small pension will not support 2 children. To send Demetra to school she had to place her son in an orphanage.

Demetra knows that without help she too may be separated from her mother. Still she holds to her dream . . . she will become a nurse and help someone in need like the father she never knew.

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Human Needs Elusive, but Congregations Can Find Them

By PAUL VALENTINER

NEW YORK—What was billed as a social welfare workshop turned out to be a prolonged brain-storming session.

For more than half of the seven-hour program last Feb. 25, 160 participants engaged in a free exchange of ideas and suggestions on how congregations can discover and respond to the needs of people.

Sponsored by New York's Lutheran Welfare Council, the sessions were held at St. Peter's Church, Manhattan. Participants were divided almost evenly between clergy, laity, and professional social workers. Fifty-six metropolitan Lutheran congregations were represented: ULCA 29, Lutheran Church—Missouri Synod 11, Augustana 7, and four other bodies accounting for the remaining 9.

Dr. Harold Haas, executive secretary of the ULCA Board of Social Missions, told the gathering it is difficult to know just what the congregation's task ought to be in the light of the tremendous changes that have taken place in society in the past quarter century.

"Only a generation or so ago people turned almost instinctively to the church when there was human need to be met," Dr. Haas said. "Today, you find that even church people ask 'Why should the church be doing this?' They look to the state to serve the basic needs of people."

He indicated that when people need food clothing, and shelter we know what to do But today's needs are more subtle and therefore more difficult to deal with, he said.

If a congregation is as serious about seeking the needs of people as about other responsibilities, many of the needs will become immediately apparent, Dr. Haas said. Congregations which are "effectively dealing with human needs find that more needs keep tumbling in," he added.

Out of the discussions came realization that the needs of people are elusive things often taken for granted and passed by unknowingly.

Welfare committees in some congregations fall by the wayside because they find nothing to do. This may be because needs are directed to the pastor and he is expected to cope with them. In some cases the pastor is pushed into the role of social worker.

In fulfilling their Christian witness, congregations should not attempt to become another social agency, said Dr. Henry J. Whiting, executive secretary of the NLC Division of Welfare.

Unsolved was the question whether physical needs brought on emotional needs or whether it was the other way around. Agreement was general that they were closely inter-related.

In summary, Dr. Haas said that the confusion and difficulties inherent in the problem ought to spur "us with renewed vigor in finding out how we can give expression to the needs of people.

"Certainly the congregation has its role to play along with the specialized Lutheran Welfare agencies. Our task in a new social situation is to redefine what the resources are, their relation to one another and to all else that is going on in society," he said.

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Tonawanda Church Burns

THE FIRST UNIT of Good Shepherd mission Tonawanda (Buffalo) was severely damaged a fire believed to be of incendiary origin March 24. The fire was discovered late in afternoon after it had made considerable adway. Roof and ceiling of fire resistant terial prevented it from spreading.

Altar, organ, chancel, pews and office equipnt were destroyed, and police found evince of vandalism. Damage, all insured, went o "many thousands of dollars." Good Shepd, organized in 1951, completed the build with help of a BAM loan in 1953, and was rrently engaged in an expansion project. stor is Sherwood W. Bryant.

Disagreements No Barrier, lbany Protestants Told

By CLAYTON G. VAN DEUSEN

ALBANY—"A marriage without disagreeents," said Dr. Edwin T. Dahlberg, "could marked by deadly monotony. But the sagreements can be used as steppingones to a higher, richer companionship d understanding. This is the secret of the ational Council of Churches, and other umenical movements."

The president of the NCCCUSA was addessing the First Annual Churchmen's Dinr in Albany. The churches of Christ, he ent on, are in a plight similar to the footll team which lost seven straight games.

"Men," their famous coach told them, ou have played magnificent ball, each in s position. The trouble has been in the aces between your positions, where our ponents got through."

While each church may be doing well in position, Dr. Dahlberg said, there are eas not covered by them individually, hich need to be coped with corporately.

Representatives from nearly all area Protstant churches came to bid farewell to the

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Rev. Richard Norman Hughes, executive director of the Capital Area Council of Churches. He has accepted a similar post in Rochester, N. Y.

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Conferences Spur Stewardship

IMPROVED STEWARDSHIP is the goal of two separate drives now under way in the Hartwick and Hudson Conferences. Hartwick is one of two synod conferences chosen for a pilot project in self-allocation and proportionate responsibility. The object is the voluntary assumption of apportionment goals for 1961 by each congregation, to demonstrate the possibilities of a "grace system" for the synod's future.

In the Hudson Conference, a stewardship retreat on May 6 and 7 will bring together pastors and stewardship chairmen of 38 congregations. The scriptural bases of stewardship, the goals and accomplishments of the church's program, and the stimulation of greater dedication in each parish will be studied.

HARTWICK CONFERENCE convention will be April 28 at St. Mark's, Middleburgh, the Rev. Edward Wiediger, pastor.

CARIBBEAN

Increases in Membership And Benevolence Reported

By FRANCISCO MOLINA

SAN JUAN, P. R.—Gains of 259 in baptized membership, 183 in confirmed membership and 149 in communing membership are reported for the year 1959 by synodical statistician Víctor M. Rodríguez.

Treasurer Gilberto Graciani reports the Lutheran World Action response for 1959 covered 111 per cent, while regular benevolence remittances to the ULCA treasury were 77 per cent of the amount apportioned. Although the total contribution was slightly lower than last year's, it constitutes the highest percentage attained by the synod since its organization in 1952.

Board Representatives Visit

ARTHUR G. MIDBOE, representing the Board of American Missions, and the Rev. Harner Middleswarth from the Board of

Parish Education visited the Caribbean in February. Mr. Midboe came to start arangements in several parishes for the transer of property titles to the local congreations. In the Caribbean field such titles have been held until now by the Board of American Missions.

Pastor Middleswarth brought Caribbean pastors up to date on the work of his board and conducted brief training sessions in the sland of St. Croix.

PLANS TO HOLD pastoral meetings with the purpose of achieving uniformity in worship practices, and a recommendation to the synodical camp committee that it submit a final plan for the Lutheran Camp to the coming synodical convention, were highlights of the annual meeting of the Puerto Rico Conference, held at Zion Church, Bayamón.

The Rev. Arnold Wuertz was re-elected president. The Rev. Luis Zayas was elected secretary.

Church Triples Apportionment

HOLY TRINITY CHURCH, Frederiksted, St. Croix, the Rev. Ronald Will, pastor, again leads the synod in proportional giving, having raised 300 per cent of its 1959 benevolence apportionment.

FREDERICK CHURCH, St. Thomas, V. I., the Rev. James G. Amos, pastor, attained self-support as of Jan. 1. Largest congregation in the synod, Frederick reports 1,333 baptized, 657 confirmed, 556 communing members as of last Dec. 31.

There is one other self-supporting congregation in the Caribbean Synod—Zion, Bayamón.

Synod Convention Calendar

April 26-28
VIRGINIA:
St. Mark's Church, Roanoke
April 26-29
KENTUCKY-TENNESSEE:
Faith Church, Lexington, Ky.
GEORGIA-ALABAMA:
Ascension Church, Savannah, Ga.
May 1-5
NORTH CAROLINA:
Holy Trinity Church, Hickory
May 2-5
SOUTH CAROLINA:
St. Phillip's Church, Myrtle Beach
May 5, 6, 8
NOVA SCOTIA:
Grace Church, Lunenburg (First South)

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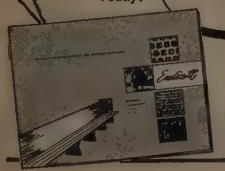

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WESTERN CANADA

Organized Only Two Years, Church Occupies First Unit

By E. G. GOOS

EDMONTON, ALTA.—All Saints' congregation, Edmonton, entered their first unit chapel with a service of thanksgiving March 6. President Reinhold Sedo preached.

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Pastor Remus with Synod President Sedo

The Rev. Garfield Remus began work in the area as mission developer in midsummer of 1957, conducting the first service the following October. The congregation was organized March 2, 1958.

The contemporary-style building has a chapel with seating for 180, a vestibule with cloak rooms, a large classroom, and the pastor's study. The basement contains a nursery and a primary classroom, wash rooms and a large fellowship hall.

The congregation of 84 confirmed members has raised $15,000 on the $70,000 project and is now seeking pledges for $11,000 more.

Women Workers Hold Retreat

THIRD ANNUAL RETREAT for full-time women church workers in United Lutheran and Augustana congregations in Western Canada was held at Luther Seminary, Saskatoon, Sask., March 14-16.

Six deaconesses and five other workers attended. Synod President Sedo and Conference President Otto Olson were assisted in the program of instruction by Dr. Conrad Kleiner of Luther Seminary and the Rev. Adelbert Goos.

DECEASED

THE REV. SYLVESTER LEE BOGER, 76, pastor emeritus of St. Timothy's Church, Oak Park, Mich., died March 7.

He was born at Harlan, Ind. He was graduated from Lima College and Chicago Seminary, and was ordained in 1909. He served as pastor of the Ada Parish in Ohio 1909-1917, then was called to Christ Church, Detroit, where he served until 1923. He organized Unity Church, Detroit, and served as its pastor from 1923 until 1951 when it was merged with St. Timothy's. At that time he was elected pastor emeritus.

Surviving him are his wife, the former Wilhelmina Fischer; four children: Samuel W. Boger, of Detroit; Mrs. Susannah Maddock, of Fanwood, N. J.; Miss Loretta Boger, of Lakewood, Ohio, and Robert L. Boger, of Summit, N. J.; and nine grandchildren.

Funeral service was conducted March 10 at St. Timothy's Church by Dr. Frank Madsen, president of the Michigan Synod; Dr. Calvin Stickles, and the Rev. Otto Reble. Interment was in Circleville, Ohio.

THE REV. JONAS K. ROBB, 80, died March 12 at the Lutheran Church Home in Camp Hill, Pa. A native of Ligonier, Pa., he was a graduate of Gettysburg College and Gettysburg Seminary, and was ordained by the Pittsburgh Synod in 1911.

Pastor Robb served congregations in Wilmerding, New Kingston, Dauphin, Harrisburg, Reedsville and Dormanstown, Pa., retiring in 1954. He also spent a number of years as a teacher of mathematics and physics in Irving College, and in the Steelton and Penbrook public schools.

He is survived by his wife, the former Elsie Martin, and two sons, James M. and Robert C. Robb, of Camp Hill.

Funeral service was conducted March 16 in Harrisburg by Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, Dr. Viggo Swensen and the Rev. Harold L. Dietz. Interment was in the Dauphin, Pa., cemetery.

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IN CONCLUSION

EVEN AMONG Lutherans, I'm sorry to say, there are some people who are not very bright. They let themselves be taken in by fanatics who make a business of peddling falsehoods among the churches. A pastor wrote to me last month that several members left his congregation because, they said, "the National Council of Churches is a Communist organization," and "Dr. Fry is a Communist."

Such silly lies are typical of those which a handful of fanatics have been spreading for years. Usually not many people pay attention to them. But recently an agency of the U.S. government, the Air Force, published a Manual stating that "even the pastors of certain of our churches are card-carrying Communists." This charge was not based on genuine evidence but was a mere rehash of the sort of thing we heard so much in the McCarthy period.

THESE PEDDLERS of falsehood use the "guilt by association" technique. Suppose you don't happen to like seeing the roadsides spattered with garish billboards. In the mail you receive a letter asking you to sign a petition against billboards, and you take pleasure in doing so. Later it turns out that the organization circulating the petition is Communist-sponsored. So you are listed as a "Communist fronter."

It isn't even necessary that you get associated with an organization which has Communist sponsors. You may belong to something which is non-Communist but which has some purpose which at some particular time is parallel with that of the Communists.

For instance, a Bible scholar who helped make the Revised Standard translation is a Quaker and a member of the Fellowship of Reconciliation, an ardent pacifist organization. The Russians have also been talking in favor of peace in recent years. Therefore by belonging to the Fellowship of Reconciliation you may be accused of being a Communist "fellow traveler."

Such tricky charges against hundreds of clergymen are cruel and destructive. The cruelest thing of this sort I ever saw was in 1957 when the Lutheran World Federation met in Minneapolis. The Lutheran bishop of Hungary, Lajos Ordass, came there. I know no man in the world who has stood with greater courage against the Reds.

A man named Carl McIntire from Collingswood, New Jersey (deposed from the ministry of the Presbyterian Church USA in 1936 for "violation of his ordination vows"), came to Minneapolis, hired a hall, and invited the public to hear him make a speech against Bishop Ordass. He said Ordass "has permitted himself to become a tool of the Communists of Hungary."

Recently a man in Texas published a statement that an article in THE LUTHERAN "could very well have been prepared by a Communist minister of propaganda in Peking." This article was by a Lutheran pastor in Japan, Shiro Aoyama, who after visiting China in 1957 wrote for us a careful, factual report of what Christian leaders in China had told him. Any reader could decide for himself whether these Chinese are right or wrong.

THE ONLY charitable thing I can say about people who spread these poisonous accusations is that they must be sick from some deep-lying insecurities and anxieties. Those who pay attention to them may also be suffering from the same disease.

—ELSON RUFF

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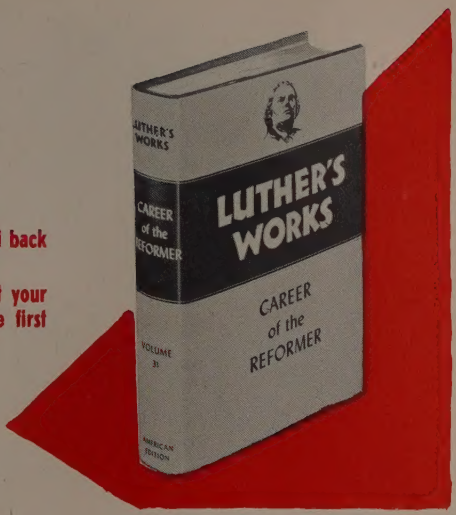

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